

The Prisoner against the Prelate:

OR,

A DIALOGUE

BETWEEN THE

Common Goal

AND

CATHEDRAL

OF

LINCOLN.

WHEREIN

The true Faith and Church of Christ
are briefly discovered & vindicated,

BY

Authority of Scripture, Suffrages of Antiquity,
Concessions and Confessions of the Chief
Opposers of the same Church and Faith.

Written by a Prisoner of the Baptised Churches
in *Lincolnshire.*

O my Deut, that art in the clefts of the Rocks, in
the secret places of the flairs, let me see thy coun-
tenance, let me hear thy voice; for sweet is thy
voice, and thy countenance is comely. Cant. 2.4.



You look too much upon the Walls, &c. the
places to me. Bernard.

in
an-
by

I sit as a Queen, and shall see no sorrow.
Rev. 18. 7.



Why do ye transgress the Command-
ments of God by your Tradition?

Why do the Disciples transgress the
Tradition of the Elders?

Prisons, the Mountains, Caves and Prisons are more sure

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**A PROBLEME demonstrated,
AND
Fixed to the ensuing Dialogue,
instead of an Epistle to the Reader.**

The PROBLEME.

**No Learned English-man can modestly
pretend to know the meaning of the
Hebrew and Greek Tongues (so far
as they only concern the holy Scripture)
any whit more in substance or effect,
than such us are Unlearned.**

The Demonstration.

IS it not the usual refuge of many in our
Age to fly to their (particular) skill in
the Hebrew and Greek Tongues, as a suffi-
cient defence against such as are not skilled
in the literature thereof, when opposed a-
bout such things touching Religion, as for
which the English Text affords nothing?
Yea, it is even deemed enough to silence
the Unlearned, when assaying to reason a-
bout Religion, to tell them, They are un-

A

learned,

A Problem demonstrated.

learned, know not the Originals, understand no Greek, &c.

Upon this occasion I have taken this their Plea into consideration, to see whether it be of such weight as is commonly thought. And verily (to the utmost of my understanding) it seems to have nothing of strength in it: for (to say nothing of this vain boast of their knowledge of the Originals of holy Scripture, when yet they never saw them, nor know where to look for them; I say, to let this pass) if we consider diligently wherein the effectual and substantial knowledge of the Hebrew & Greek Text of Scripture lieth, we shall find, that (as touching Englishmen) it lieth not in the knowledge of the Characters or Words of these Tongues (for this a Child of seven years old may know) but that which is the effectual knowledge of the Hebrew or Greek Tongues to an Englishman, is His knowing the true English of the Hebrew and Greek Characters and Words: For example, these * Hebrew and Greek Letters avail an Englishman nothing so long as he can only sound them in the Hebrew and Greek Dialects thus; *Aleph, Beth, Gamel, &c.* or, *Alpha, Beta, Gamma &c.* But that which is the effectual knowledge of these Letters

א.ב.ג.
α.β.γ.

A Problem demonstrated.

to an Englishman, is to know that they are of the same signification with the English A. B. C. The like may be said of words; for so long as our English-men can only sound the Hebrew word *El*, or the Greek word *Theos*, it edifieth not the understanding, but when we know these words are the same in signification with our English word [*God*] this is that understanding of the Hebrew and Greek which to us is truly effectual: for whatsoever sounds our lips pronounce, be they Hebrew, Greek or Latin, our understanding receiveth these several sounds in the English tongue.

This being evident, it now remains to be considered whether it be not possible (as things now stand) for such English-men as know not the Hebrew or Greek Characters and Words, yet for all that to know the most proper and effectual signification of the Hebrew and Greek Text of the Old and New Testaments.

That thus it may be, and is, will thus appear; Either the Translations which we have, are the same in substance and effect with the Hebrew and Greek Bible, or they are not. If they be the same, in substance and effect, Then such as know the Scripture, as translated into English, do know

A Problem demonstrated.

the substance and effect of the Hebrew and Greek Bible. Yea, further; If the learned Translators (whether *Cambrigiens* and *Oxonians*, or else the *Rhemists*) themselves knew the meaning of the Hebrew and Greek Text of the Bible, Then we who are unlearned do know the same. This must needs be true; or else we must conclude, that they knew the true meaning, and yet delivered a false: but this were a great violation of Charity, to think that they would thus abuse themselves and the whole race of English-men; or expose their Credit to everlasting contempt, and themselves and followers to eternal destruction, and all this wilfully, and only about the signification of Words and Letters, and not about the Doctrine contained therein (for Translation and Exposition are two things:) But this (I say) were a great breach of Charity to think, and must needs argue great pride in any to affirm; and would certainly expose not only such particular Learned-men, who so highly stand upon their Learning, but also whole Conventions of them, to unavoidable suspicion, let them give forth never so sincere a Translation; and the rather, because so many eminent for Learning and Industry, have vigorously and unanimously

A Problem demonstrated.

unanimously pressed the Unlearned to adhere to the English Text, as the *undoubted Voice of God*, speaking by his *lively Oracles* the Scriptures. Now then, if our English-Translation be indeed the same in substance and effect with the Hebrew & Greek Bibles, at least to the best of the understanding of the Learned Translators; and that their understanding may well be preferred before the understanding of any one learned English-man now living; Then it followeth, that such as know the English-Text; do in substance and effect know the Hebrew and Greek Text, at least so far as may equallize the knowledge of any learned English-man now living; Because that which the Translators DID know; the same for substance We DO know; And that which they attained to through much study, we know without either learning or study, further than to hear or read the Text of Scripture in our Mother-Tongue. For the Translation which they gave forth was (by their own solemn protestation) the utmost, for substance, of their knowledge of the Hebrew and Greek Text of the Bible: But we have this their Translation, Therefore we have in substance the same knowledge of the Hebrew and Greek Text of
the

A Problem demonstrated.

the Bible which the learned Translators had.

This might be further illustrated by the consideration of divers Arts, and obscure Myſteries, which at the firſt were not found out without great learning and travel; but when once a familiar diſcovery thereof was made, divers have been expert therein, and that without the help of that learning and ſtudy which firſt brought them forth.

As thus; The Unlearned may defend themſelves in the uſe of Holy Scriptures; when concerned in any Controverſie with the Learned about matters of Religion; So alſo may they defend themſelves in uſing the Works of Greek or Latin Writers, ſo far as they are found to be tranſlated into the Engliſh Tongue. And this may alſo ſerve for an Apology for the Quotations alleaged in the enſuing Dialogue, whether from Scriptures or Antient Writers.

If now it ſhould be objected, *That many words in holy Writ are left untranſlated; and that therefore we muſt needs depend upon the preſent Learned for help in ſuch caſes, &c.*

To this it may well be answered, That there are ſuch Lexicons, Diſtionaries and Tables, long ago extant, and yet remaining, as may well ſuffice the Unlearned for their

A Problem demonstrated.

their attaining to the true etymology of all such words, at least in such sort as may be thought equivalent with what the present Learned are capable to accommodate us with.

Hence it may be perceived that the mode of divers of our present Scholars (under what form of Religion soever) in their contradicting of Translators and Interpreters, which have communicated to us the holy Scriptures, or other Authors, in the English Tongue, is so far from forcing the Unlearned to a necessary reliance upon them in these cases, that in truth it will rather inforce them to a necessary disclaiming them, as not much regarding what they either say or write. For if we have been deceived by all that have formerly pretended to serve their Generations in these weighty and eternal Soul-concerns, We shall have small ground of encouragement to believe that we shall be ingeniously dealt with, by such men, as (to the intent they may bring us under their devised fables and antiscritural Traditions) do run that desperate adventure to traduce the Scriptures as falsely translated.

For

A Problem demonstrated.

*Aug.
De Civ.
Dei. lib.
18. cap.
43, 44.*

For that diversity which may seem to be among our English Editions of Holy Scripture (which perhaps may thrust it self in Objection-wise in this place) *Augustine* hath said well, who adviseth the Reader, not to leave the signification of the History for the circumstance of a word ; nor to condemn either of the Authorities,

From the premises I will conclude with the words of the Problem ; *No Learned English-man can with modesty pretend to know the meaning of the Hebrew and Greek Tongues (so far as they onely concern the Holy Scriptures) any whie more in substance or effect than such as are Unlearned.*

The

The

The Authors Expostulation with himself,
and his Appeal to God about the Pub-
lication of the Ensuing P O E M S.

LOrd, have I any other end in what
My purpose is at present to relate, (Praise,
Than to advance thy Truth, thy Name and
In these so much divided, dismal dayes?
If so, thou know'st how much I have desired,
These lines ere they came forth, may have expired;
So as t'have found their end, before they had
Their full beginnings in these Poems made.

Or is it for vain fleshly ostentation
That I appear 'gainst the prevarication
Of these our days? Then let my hand forget
Her cunning, ere a Pen to draw or set
On Paper; yea Lord, let my Tongue also;
Forget to speak that any it may know,
Till of such evils I convinced be,
And own my faults to all, but more to thee.

For what can it avail the Sons of Men,
To seek applause (by using thus their Pen)
From mortal flesh; if thou Lord, the erst while,
Upon them and their doings dost not smile?

But woe that I am, wherefore do I name,
On this account, mens praises, or their fame
(As they are such) to be to me extended,
For this my work whereat they'l be offended.
Partly because no Learning therein shineth;
Partly for that these Poems undermineth.

Those things which they do much more estimate,
Than what I here to them communicate.

Well then, my Muse, look for no commendation,
For this thy work, from this crook'd Generation.
They are prepar'd for those things to requite thee,
As did that Troop which lately came to fright thee.
When they, without producing any power,
Bereav'd thee of thy Fam'ly in an hour;
And drag'd thee up and down from place to place,
Till in the Goal a period took thy race.

Lord sith 'tis thus, advise me what to do;
Shall I speak now? or wilt thou thereunto
Appoint some other; if but so it pleaseth,
Thy self, 'tis that thy servant greatly easeth.
But, O my God, th' hast taught me this to know
That thou on me didst not in vain bestow
Any good gift, so, but to thee I must,
Give an account thereof, for thou art just.
But yet th' hast many, which have spoke and cri'd,
Against those errors which are fortifi'd
With many School-shifts, and with Martial strength,
Whereby their life hath had so large a length,
As that through many Ages they have run,
Though some from thee, to blame them did not shun;
So that, may not I silent sit as well,
As now approach to publish or to tell,
What hath been told by others, and is known
Much more to many, than can here be shown;
If that which those have done may free me from,
The exercise of thy free donation,
I could be well content; but in this Matter,
I call to mind the word once spoke to Peter,
When Christ to him a service did assign,
He strait look'd back on John, that great Divine.

Wish

With expectation he should him excuse,
 In part of that charge. But stay here my Muse,
 Thou must not equalize thy case with theirs,
 Yet thou must faithful be in Christ's affairs.
 Though thou'rt the Least, yet mayst make thy abode
 'Mongst those in England that dare speak for God.

But O the times, are they not perilous
 To publish Truth in ? mind how quarrellous
 Is this poor Age against such, as would tear
 The hood of blind Devotion from their Ear
 And Eye, that so the Antient Gospel-pathes
 Might extirpate our fears, our jarrs, our wraths.
 But oh ! speak of this matter, and Sedition
 Is charg'd upon us, or a deep suspicion
 We must lye under ; as, if to the Peace,
 Some danger by our freedom would increase :
 Yea, and our words such heavy things betoken,
 As if within our Land they once be spoken,
 'Tis strait supposed they cannot well be born,
 But England will by th'weight thereof be torn.
 So thought the High Priest once of Amos words,
 And cry'd, Amos conspired hath by swords ;
 And so commands the Prophet for his Life
 To fly, and so avoid the dismal strife
 Which Truth occasioned. Thus be it noted,
 That alwayes Truth with Treason hath been spotted.
 (I mean by way of calumny) that so
 Truths friends might find Authority their foe.
 And by this means (alas) what floods of Lives
 Have been destroy'd ? and yet blest Truth survives.

Yet here I must needs grant, that there hath been
 Too much of Tragical deportment seen
 In some that have the Truth (pretendedly)
 Embraced in its ancient purity.

Yea, I do heartily this day desire
 That none that ever Gods way may stir that fire
 Of war or strife, Which by Gods Providence
 From this our Land's but newly driven hence.
 At least, I pray, if any have attempted
 To stir up war, yet those may be exempted
 From punishment, whose hearts are clear therefrom,
 And let the guilty only bear their doom.

But O my Lord, why am I busied here,
 Thou knowst from war my heart and hands are clear.
 And yet, O Lord, I pray thee, teach me fight
 Courageously, that warfare which thy might
 Only can mannage, for it's war Divine;
 And Lord, I thank thee, that thou hast encline
 My heart and hand thereto, and hast assisted
 My soul therein, since what time I was listed
 Within thy Roll; and in this undertaking,
 I pray thee keep my hand and mind from shaking.
 That so the Truth, with comely boldnesse, I
 May practise, preach, write, teach and testifie.
 For Lord, if Truth be Truth, and still the same,
 In nature, worth and usefulness, then blame
 Must be their Lot, who are right bold to speak it
 In times of Peace, and afterwards forsake it,
 Because the times do turn. O God forbid,
 That I should for such cause, let Truth lye hid
 In fleshly fears. O God, how great would be
 My shame, when I thy glorious face shall see
 In that great Day, the Day of final Sentence,
 When none their loss regain can by Repentance.
 The thoughts whereof, O Lord, doth give me boldnesse
 To speak for Truth, though in a day of coldnesse;
 Wherein the Waters are not more congeald,
 Than mens cold Zeal, hath all thy Laws repeal'd.

For what do they leſſe than repeal thy Law,
Who of poor mortal fleſh ſtand S O in awe,
As they'l not act, nor ſpeak one word for thee,
But as great men do give them liberty?

But Lord I ſpeak of Truth, which all confeſs
To be more worth than all that men poſſeſs :
But thou Lord know'ſt, how doubtfull in this day
It is become to find that bleſſed way
Of Truth: for though there's nothing more pretended,
Yet ſurely there is nothing leſſe befriended.
What one man ſaith is true, another man
Doth ſay is falſe ; yea, even ſuch as can
Skill all the Sciences and Liberal Arts,
Are ſo divided into ſects and parts,
That there's no end of their moſt hot Diviſions ;
Yea ſuch the multitude of their Confuſions,
As thou Lord know'ſt, cannot be lightly number'd,
And herewith Europe hath been greatly cumber'd.

What then ſhall I poor duſt now ſignifie
In Truth's behalf ? will any think that I
Have found this Pearl, or can aſſign the Field,
(Or Church) which doth this precious Treasu're yeeld?
Well, whether I have found that Church or no,
Let him that readeth judge : But this I'll do,
I'll ſhew the Church I've found, even the Truth,
Which I have fallen in love with from my youth.
That ſo, if I be right, another may
By this means get ſome help into the way
Of bleſſed Truth : Or elſe if I be wrong, (throng)
Some one that's right, may break forth (through the
And ſhew me that Old Way, where Reſt and Peace
May be obtain'd, that my own wayes may ceaſe.

For is not this that which poor ſoules deſire,
Where is the good Old Way ? (others enquire)
Where's

*Where's blessed Sion ? Mother of the Saints !
 Yea, for a sight of her, some hearts now faints :
 Yea thou, my soul, remember canst the Dayes,
 The Weeks, the Months, the Years, and doleful wayes
 Wherein thou Pilgrim-like, didst mournful walk,
 And in thy Solitudes, wouldst often talk
 With thy Creator, by Pray'rs, Vows, and Tears,
 That if he would but free thee of thy fears,
 (Which these crook'd wayes did minister to thee)
 And of his Sion once but make thee free,
 To set thy feet upon that holy Hill,
 Then wouldst thou wholly yeeld up to his Will;
 To be, to do, to suffer Gods good pleasure,
 If he thereto would fill thee with his treasure.
 And now, my soul, what i'st wherein thy Lord
 Hath failed of in making good his Word,
 In setting thy bound feet free from the band
 Of miry paths, and in his blessed Land,
 (His dearest Church) hath given thee a Station,
 A dwelling place, in his beloved Nation ?
 Yea, thou a name, and a remembrance
 Hast there obtain'd, with an Inheritance
 So rich, so full, so ample every way,
 That what it is, no words can fully say.*

*Now then, my soul, see thou perform thy Vows,
 Lest thy Engagements prove but empty Shows.
 What Truth thou knowst, the same communicate,
 That others may thereof participate.
 Remember how the Labours of the Saints,
 In former times, did much supply thy wants,
 And so do still ; yea, some the Seed-time knew,
 And thou canst but to reap their Harvest true,
 Yet thou a Seed-time, with respect to those,
 That are to follow, must perhaps disclose.*

Or at the least (my Muse) bring forth thy gains
Which thou achieved hast by others pains :
That so the Sower, and the Reaper may,
Rejoyce in mutual pursuing that day ;
Which shall in Praises to our Lord be spende,
And yet nor Day nor Praises shall be ended.

But now my Pen, stay here, and let us muse
Upon the subject which thou must peruse,
Use seriousness, for they are Divine things,
(For the most part) whereof thy Muse thus sings.
Gods precious Statutes are the chiefest Objects :
Implore his aid in handling so great Projects,
To clear his Laws, wherein men do abuse them,
And to declare how rightly they should use them.
Again, there's many things which thou here blam'st,
Speak of them seriously, when thou them nam'st ;
For some do deem as highly of those doings,
As of th' Apostles Precepts, Walks, or Goings ;
Yea, some are mask'd so, they think those wayes
Had their beginning in th' Apostles dayes ;
(As Pedorantisme, and other things,
Which their procedure had from humane springs.)

And whereas thy most weighty subject is
About the Church, that heavenly place of Bliss,
Deal clearly in this point, for that indeed
In this one Question lies both Fruit and Seed.
Defend her in thy place, she'l thee defend,
Yea God will him protect that is her Friend.
Dispute for Truth, then will the Truth approve thee :/
See to thy charge, my Muse, it doth bebove thee.
Bear in thy mind the dayes wherein thy thought
Was no way's like to that which I am taught,
More by Tradition (humane) than by those
Instructions which the Scriptures do disclose.

This

This if thou dost remember, it may serve
 To lay thee low, and in thy self preserve,
 A due respect to those that do not see,
 The error of their way. But if there be
 Any that do maliciously oppose,
 The Truth, see thou give them the sharper blows.
 Fear not my Muse, if Truth be on thy side,
 (As he which fanned Babel, well hath cry'd,
 That Truth is strongest) by it thou wilt be
 Made Victor unto all Eternity.

My Muse, sith thou a Prisoner art this day,
 Because thou canst not walk in th' Minsters way,
 Now therefore go thee forth in form of Jayle;
 To Dispute with the Minister do not fail.
 If she sound Reason with the Truth produce,
 I do conjure thee, make with her a Truce.
 But if of these thou destitute dost find her,
 Then freely of her fallacies remind her :
 And if she mind thee not, appeal to him
 Whom she pretends to serve, and so come in
 To Goal again, till Liberty from Heaven;
 Thee further to confer with her be given.

*An Introduction, shewing the occasion of the
Dialogue Ensuing.*

UPon a time, I had in me a motion,
To take some cognizance of that Devotion;
Which in Old *Lincoln's* great Cathedral
Is used in the way Prelatical:
Which, I confess, did outwardly appear
Right glorious, for to please both Eye and Ear.
But when I call'd to mind the greatest end,
Of Divine Worship, which is to amend
Mans pravity, by good edification,
I found that Worship, a meer desolation.

One thing to me prodigious did appear
Above the rest, 'twas two men which did wear,
Great Linnen Coats, and one had on his back
A Red Cloath ty'd, as some men tie their Pack.
These did themselves divide from all the rest,
And walked Eastward, bowing down their breast
At certain places, and obedience yeelded,
Unto a cover'd Board which there was builded,
Where on a Cushion each man kneeled down,
And when their Arms, on other two were thrown
They seem'd to pray, having their eyes cast down
Upon two Printed Books: where having shewn
Their skill in Reading, he on th' right hand rose,
And turning West, he did his Book unclose,
And therein read a Chapter, which *Paul* wrote
In th' second of the *Corinths*, which I quote 2 Cor. 3.
The rather, for because, methinks it might
Have given these two Readers much more Light

Than to have worship'd Wood or Cloth utensels,
 (sels
 Or ty'd themselves in Pray'r to what mens pen-
 Had measur'd our. This read, some other things
 They also read, and then a Black man brings
 Them off their stage, bearing a silver Mace
 Before these white men, to their former place,

Now when these Obsequies and Postulations
 Were finished, then many made Orations
 Around the Quire: but what was said or sung,
 If I should say I know, I should but wrong
 My self and them; for there was such confusion
 Of Voices, that we'r Truth, or we'r Delusion;
 Nor hurt nor profit, did thereof ensue
 To me, sith what they said I no whit knew,
 Yet these strang sights do cause me still to wonder
 Why Prelates do against the Papists thunder,
 So much, because of Image-adornments
 For if that Wood or Stone, built in the fashion
 Of Tables, may adored be by Saints,
 What less the same, when some like Men it paints.
 Especially, if Christ his form it beareth,
 As reverend as a Table it appeareth.
 Now having these mens doings thus far viewed,
 I left them all within their stalls impud.

And having heard that some in Prison lay,
 Because they could not close with that fine way
 of Worship, I therefore anon repaired
 To see how these distressed persons fared;
 And being come unto their lodging place,
 I found the Prisoners, with erected face
 To Heaven, with their knees prostrate before
 The mighty God, whom they did there adore
 With Pray'r and Praises (which I understood)
 And so far fervent, that I gain'd some good

By this Devotion; for my cogitations
 Provoked were to heav'nly meditations,
 And Christian conference with those distressed,
 About the end reserv'd for all the Blessed,
 These things I thought upon when home returned,
 And in the sence thereof I partly mourned,
 And partly did rejoyce; I also thought
 How these things might into some form be
 For others and my own edification, (brought,
 In Truth to stand, and to have Preservation,
 Somewhat by this means, from the several snares,
 Which do or may lye hid in Forms of Pray'rs.
 And sith the *Prison* and the *Minster* were
 The places wherein I these Prayers did hear,
 I therefore have the Conference compiled
 Between these two. And now to be reviled
 For this my work, it is my expectation,
 From all such persons as in this our Nation
 Are preresolv'd to follow Maus Invention:
 But hap as'twill, that shall be no prevention
 To me from speaking Truth, and more than that,
 To speak, if I do know't, my soul doth hate.
 But now of time I'll make no more expence,
 But let the Gosp begin the Conference.

The CONFERENCE.

CHAP. I.

The Argument.

About Antiquity
The Jayle doth first Dispute,
The Minister makes Reply,
The Jayle doth her Confute.

Jayle.

I Greet thee well thou great Cathedral,
 Now shining in thy Form Prelatical,
 Whilst others lye within my Cells, because
 They can't conform to thy Prelatick Laws;
 Whose case yet seemeth just and good to me,
 Although, 'tis true, they do dissent from thee.

Cathedral.

Is this a Jayle-like-greeting? what's the cause
 Thou thus declin'st thy work, to take a pause
 About Religion? and I further strange,
 To hear the Jayle once intimate a Change
 'Twixt her and me, who wont with one consent
 All talk that's too religious to prevent.

Jayle.

'Tis I, even I, thy old deluded Friend,
 Which us'd to keep in hold whom thou didst send,
 Without a due inquiry of their cause;
 And now behold, such as do keep God's Laws
 Thou hast again committed unto me,
 And let'st the breakers of his Law go free.

Cathe-

Cathedral.

Fy, my Old Friend, It grieves me thus to hear
Thee side with those, who do against me bear
So great an opposition, that if they
Should freely speak, perhaps my glorious way
Might get a blot; now therefore I advise thee
Be gon, lest I for this attempt chastise thee.

Jayle.

Perfwade me not, for I'm concern'd to know
The Truth from Falshood, full as much as thou.
Now therefore give me leave with thee to reason
About Religion, whil'st we have a season
Wherein to do it; for the day's at hand
We must give an account how here we stand.

Cathedral.

Thou reason 'bout Religion! When didst thou
Take thy degrees, the Liberal Arts to know?
Thou art prophane, and I a Holy Place,
Nor can I with thee reason 'thout disgrace.
Sith therefore thus I may my self abuse,
I think it best thy offer to refuse.

Jayle.

Religion is not ty'd to Humane Learning,
For this is plain to all men of discerning,
That God hath chose the foolish, and the poor
Of this world, rich in Faith. Yea furthermore,
It seem'd well-pleasing to the Lord, that Babes
Should see true Light, whilst th'wise lie in dark

Cathedral.

(shades.

'Tis true the Scripture speaks of such a thing,
When first the Gospel-Light began to spring,
But since that time 'tis said, th'unlearned do
The Scriptures wrest unto their overthrow;
And this (O *Jayle*) is like to be thy fate,
Unless thou keep thee to thy former state.

Jayle.

Th'unlearned and th'unstable ones, which do
The Scriptures wrest unto their overthrow,
Are Learned *Jews*, and famous *Athen* Scholars,
And not the poor, who are our Saviours followers.
Th'first Churches were unlearned, yet had skill
In holy Writ, to know Gods holy Will.

Cathedral.

My other reason may suffice (though this
Should fail) the Disputation to dismiss:
Defile not then my place by thy intrusion,
Nor think thou here to vent thy new Delusion:
For each must know their place and keep the same
Or else receive their due deserved blame.

Fayle.

I do presume no holiness can be
A good pretence this Conference to flee,
Nor yet can I thy place more holy deem,
Than other places, this, though strange it seem,
I can prove true, for in the Gospel day,
Distinctions of this kind are done away.

Cathedral.

It seems then I no holier am than thou
In thy conceit, but Scripture doth us show,
There's holy ground, as well as ground prophane,
Place where God will be worship'd, and again
Place where he will no Sacrifice accept,
But th'Offerer and th'Oblation both reject.

Fayle.

The Scripture shews that such esteem there WAS
Of Place, but shews that such esteem should pass
Away from Christians; wherefore, I say,
Thy Ground or Place no holier is this day,
Than other places; wherefore every where
Men may with holy hearts in prayer appear.

Catho-

Cathedral.

My Place must needs be holy; For this cause
 It builded was, therein to teach Gods Laws.
 It consecrated was also by those,
 Whom God to minister his Word there chose,
 So was not every place: then thou dost ill;
 Thus to compare thy Place with this my Hill.

Jayle.

Were all this proved (which thou never can)
 Yet mine's as holy, seeing such a man
 As Christ, hath sanctifi'd each place so far:
 As therein he'll accept of holy Prayer.
 And Paul i'th Jayle, at Midnight sang an Hymn,
 Such as few fingers ever sang in thine.

Cathedral.

Well, I perceive, I must with thee engage
 In a Religious contest, ere this Age
 Doth terminate: Then let us now propose
 The Point to be Disputed, and then close
 In Argument. The Question then shall be
About the Church, Whether't be Me or Thine.

Jayle.

No *Question* like to this, the *Church* once found
 Will for our finding all Truth, prove a Ground
 So clear, that we no Truth shall need to know,
 But she will strait be ready it to show.
 Then sit thy self thy Church for to maintain,
 For that's the thing I question (to be plain.)

Cathedral.

Dost question that? then that will I defend
 Against thy Opposition: Now descend
 To some particularities, that we
 The reason of thy doubt may fully see,
 And fairly Answer. Then let's see the ground
 Thou hast to prove thy Church and Doctrine
 sound?)

Jayle.

First
Argum.
from An-
tiquity.

Well then, the first place where I shall detect
For no true Church (now let who can protect thee)
Is thy Minority, or want of Age,
To be esteemed for that Matron sage,
Espous'd to Christ above sixteen hundred years
Ago, whilst thou as yesterday appears.

Cathedral.

Blis me! Did ever any creature know
A Jayl that had a more unshamefac'd brow,
Than thou in this? What, do not I well know ye
To be of *London* breed, of *Manster*, trow ye?
For shame leave talking of Antiquity,
Thou art in no respect so old as I.

Jaylor.

See the
London
Apology,
Printed
in the
Year,
1648.

Alas I see thou know'st me not i' the least
Whilst thou deriv'st my line from that mad beast
Of *Manster*, 'gainst whose pranks I did protest,
Even in those dayes as *Cassander* hath prest
Me forth in Print, and fith he doth acquit me,
Thy Callumny in this case cannot hit me.

Cathedral.

What? wilt deny thy Father? do not each
My Pulpits sound thee forth when there I preach,
For such an Upstart? Yes, my Doctors all
There shew thy Radix, this their Volumes shall
Attest, yea th' Papists, whom thou say'st acquit thee
Say *Manster*, as thy Patriarch, befits thee.

Jaylor.

Thy Doctors and the Papists sometimes say,
I am no older than that *German* fray,
Yet otherwhile they both confesse I came
Down from th' Apostles times; now then for shame
Insist not on their witness, which appears
In its Concordance, like two Dogs by th' ears.

(1648)

Cathedral.

Sure thou dost wrong both Papists and my Men,
 Beware how thou dost thus imploy thy Pen;
 For if thou shew not from sufficient ground,
 Where they themselves, in this case thus confound,
 I will requite thee as a false accuser,
 And of these reverend Clerks a great abuser.

Jayle.

First, *Willet*, in's *Synopsis Papismi*,
 Opposing Papists' bout Antiquity,
 Observes that *Barnard* names some Sectaries
 (Who Pedobaptisme did much despise)
 They'r call'd Apostolicks, because 'tis thought
 From th' Apostles times these Sectaries came out.

Cathedral.

I find that *Willet* speaks to this effect,
 But those bore not the name of thy proud Sect:
 Men may deny to baptize Infants, so
 They may deny Believers Baptism too;
 So then, this Instance thee no way assists
 Unless these men were prov'd Anabaptists.

Jayle.

The Papists in their Book of Motives, say,
 Th' Apostolicks were such as at this day,
 Are called Anabaptists, yes, that name,
 They do expressly give them; and the same,
 Thy old Friend *Marbeck* gives to some in *Rome*,
 In *Anno Dom.* One hundred fifty one.

Cathedral.

I read these Books, and must confess I find
 These things are so. What then? Thou art behind
 Some which do boast of their Antiquity
 From such like proves, to wit, the Papacy.
 But yet all this cannot evince the truth
 Of their Church State, nor yet of thine, forsooth.

D

Jayle.

Fayle.

If I no better Plea in this respect,
Can shew, than th' Papists, thou shalt me reject,
As one that's noval ; but at present I
Am not engag'd for my Antiquity :
'Tis thou, O *Minster*, which must now engage
To prove thy self Christs Church in point of age.

Cathedral.

Featly,
against
Fisher.

Come on : I reason thus from *Featly's* mouth,
That Church is of full age, whose Doctrine's Truth,
Perpetual, unchanged ; and I say,
Such is my Doctrine ; wherefore now I may
Conclude with him, that thus my Church is true.
Thy Answer now bring forth to open view.

Fayle.

I do deny thy *Minor*, and I say,
Thy Doctrine, which gives enterance to thy way
Of Church-ship, is not true, nor yet so old,
As in the Scriptures to be found enrol'd.
For thou without Christs Soul-converting Word,
Thy Church with carnal members hast bestor'd.

Cathedral.

'Tis true, my Members *now* are wholly such,
When I receive them, as no word can touch
In order to Conversion, yet I say,
The holy Scripture will evince my way.
Was not our Father *Abr'am* and his Seed
Brought into one Church-state ? search now and

Fayle.

(read.

I search, and find, That unto every Nation,
To every Creature, good news of Salvation:
For Faith and for Repentance must be taught,
Before into Christs Church they can be brought ;
Contrary-wise, 'tis clear, that *Abr'ams* Seed,
Had no such Obligation, that we read.

Cath-

Cathederal.

The Parents do believe, and so the Child;
 For *Abrams* Seed in Holy Writ are fill'd
 Gods Covenant, which *Abram*, is the same
 That's made with us; now therefore here again
 See how thou err'st, making Parental-Faith
 So needful to let in to th' Churches Path.

Jayle.

The Scripture shews most plain, that *Abrams* Seed
 In Gospel-times, are such as own his Creed.
 Also the Scriptures quite dissolve that Plea,
 Of Parent-interest in a Gospel-day.
 The *Jews* are *Abrams* Seed, and yet 'tis plain,
 That makes them not in's Covenant remain.

*Mat. 3.**Cathederal.*

I tell thee, Christian-Infants are as free
 To Gospel-Priviledges, as we see
 The Children of the *Jews* were in their time
 To Legal Rites; thus doth my Doctrine shine
 And is most Antient, being not deny'd
 Till such as thou oppos'd it in your pride.

Jayle.

I know thy Conscience tells thee, there is need
 Of FAITH, to give admittance to the Seed
 Of Christians unto Gospel-Sacraments;
 For, of thy Doctrine, these are the Contents,
 That Faith and true Repentance are expected
 Of all, ere they to Baptism are elected.

*See the
 Vulgar
 Catechis-
 me in the
 Common-
 Prayer-
 Book.*

Cathederal.

'Tis true, I say, Faith and Repentance are
 Requir'd of All, as needful to prepare
 Them unto Baptisme; but then you know,
 Sith Infants cannot do this, I allow
 Them Sureties, who for them do then Believe,
 And eke Repent, before I them receive.

Jayle.

Well, now you grant *Repentance* joyn'd with *Faith*,
Must be *before* any *Admittance* hath

Into the Church. TO THIS I DO AGREE:

So that the *Difference* 'twixt *thee* and *me*

Is this; thou cal'st *Grown Persons* to *Repent*,

* Viz. A Sucking-Child. And then Baptisest a poor * *Innocent*,
Cathederal.

Though this I hold, 'tis not a *Noval* thing;

For proof of this *Authorities* I'll bring

From *Antient* times, which are *irrefragable*,

At least they'r such, as thou canst not *disable*.

The *Wisdom* of the Church did *Infants* give

This *Priviledge*, that they for *aye* might live.

Jayle.

This *Doctrine* is too new to be esteem'd,

True or *Perpetual*, though by you deem'd

Of such great worth; Reduce this false account,

For it to more than nought, will ne'r amount.

O *Rotten Church*, not now one member's known

When he's *Unchurch'd* to have *Faith* of his own.

Cathederal.

Thou lay'st so great a stress on this one Point,

As if 'twould prove each member out of Joynt;

What must my *Doctrine* stand or fall, as here

I Vanquished or *Victor* do appear?

Sure though this ground I yeeld, I never shall

To ruine in my Church or *Doctrine* fall.

Jayle.

Well, yeeld this ground, & then thou hast no faith

When th'art *enchurched* so, thou maist be grath,

Thou art *foundationless*, therefore must fall:

For what's anothers *Faith*? a rotten Wall

For thee to lean upon; wherefore I say,

This false Prop gon, thy Church soon fades away.

Cathe-

Cathedral.

That Doctrine which I preach for a Foundation,
Is Christ as Crucifi'd for mans Salvation,
There is no Name nor Thing, whereon I found
My Church, save this, wherefore my Root is found.
'Tis neither Baptisme, nor yet Sureties,
Which a Foundation-place for me supplies.

Jayle.

Alas! what's all this Talk, if without Faith?
Which I have shew'd, none of thy Members hath
At their Admission, nor for many Years,
The least *lots* of true Faith appears?
This is thy State, O *Minster*, at the best,
Another's not thy own Faith which thou hast.

Cathedral.

I told thee, I can prove what here I hold,
To be the same the Church receiv'd of old,
As that's my Task; and were my Study here,
I'de shew this Custom, above One thousand year
The Church hath used, wherefore 'tis no new
Devis'd Fable, but a Point most true.

Jayle.

No Study can accommodate thee so,
As to prove *Sponsors Faith*, the Means which do
Give any entrance (in a Scripture way)
Into Christs Church, wherefore I boldly say,
'Tis a meet Novalty, and did arise
When darkness came by means of Heresies.

Cathedral.

I see thou standst upon Antiquity,
Only as Scripture doth it amplify;
From whence, I must confess an Evidence,
Cannot, *in terminis*, be fetch'd thence.
But let us hear, what further thou canst say,
Against the use of *Sponsors Faith*, this day,

Jayle.

Payle.

I note this further (as a consequence)
 Of what thou'lt said, me thinks it follows thence
 That Infants must sit down at Christ his Table,
 If others Faith to Baptism them enable.
 For can the Church in this their wants supply,
 And not in that? This soundeth monstrously.

Cathedral.

The Case is not alike; for God requires,
 A Self-examination, and desires
 Men should the Body of our Lord discern,
 When they approach that holy Rite to learn,
 That so they may not drink their Condemnation
 In that which is ordain'd for Comfortation.

Payle.

'Tis true, God call for this, then pray thee why,
 Canst thou not learn, these Reasons to apply
 To holy Baptisme, in which our Lord
 More frequently requires Faith in his Word,
 With true Repentance; thus these Cases are
 Alike made manifest, and so appear.

Cathedral.

The Churches Judgment doth the one allow,
 And not the other, unto Infants. Now
 Either the Church or thou, O *Payle*, must be
 Deceived: but canst thou more clearly see,
 Than she, who hath the eye of Learning bright?
 Sure no; then cease against the Church to fight,

Payle.

How like to *Rome* is this thy Argument?
 Dost thou not know, that this same Sacrament
 Was also given to Infants, in Old time?
 Sure there's as plain a ground for this, as thine
 Alleag'd for Infant-Baptism; hence 'tis clear,
 As th'one, so th'other thou should'st quite forbear.

Cathe-

Cathedral,

I know that *Rome* this Argument doth bring
To force us, when the Text saith no such thing;
And sure the Churches Judgment will out-weigh
The private Judgement of such as inveigh
Against her doings, and I'll hold me here,
Until a means of greater strength appear.

Jayle.

Admit the Sentence of the Church be great,
In things most doubtful; yet I must entreat
Thee not to use it, till thou'st proved plain,
Thy self to be that Church. Yet here again
I needs must tell thee, That the Doctors all,
Engag'd 'gainst *Rome*, about thine ears do fall.

Cathedral.

Some of my Doctors sang a Strain too high,
When in this Point engag'd 'gainst Popery.
I likewise grant before this Plea be mine,
I must, as a true Church, conspicuous shine.
Which I shall do ere this Discourse have end;
Then to the next *Objection* let's descend.

CHAP. II.

The Arg. } 'Gainst Nations by the Lump,
 } For Churches being made
 } The *Jayle* Disputes; the Minister strives
 } To uphold that golden Trade.

Jayle.

MY next *Objection*, O *Cathedral*,
Is this. Christ hath no Church that's National:
But Nationall thy Church is known to be,
Ergo, Not Christ's Church, but a Pedigree
Of Persons, yet unfit for Church-Communion,
Though thou with them, and they with thee have
Union.)

Cathe-

Fond *Jayle*, didst never read what *David* said,
In *Psalms* the second, were description's made
Of Christ his Church, to have her propagation,
Amongst the Gentiles, to their utmost Nations :
And when the Kingdom was take from the *Jews*;
'Twas given unto a Nation, Scripture shews.

Jayle.

Peter doth well expound the second *Psalms*,
In *Acts* the tenth, when sent with Gospel-Balm
Unto *Cesaria*, where Gods acceptation,
Extends to such, as fear him in each Nation.
In *Peters* time, no Church was National,
Yet, *Holy Nation*, *Peter* doth her call.

Acts 10.
36, 37.

Cathederal.

So then, it seems the Church is National
But by a Figure Metaphorical,
Consisting but of such, as joyntly hold
A Union in those Laws, which are enrol'd
In Divine Writ, as touching Church-affairs ;
I like not this, for it my Pomp impairs.

Jayle.

Christ saith, The Gospel would Divisions cause,
Such as were not occasion'd by the Laws
Of *Moses* ; for, in Families there should,
Two this, *three* that ; *three* this, and *two* that hold.
But if Christs Church for Constitution be,
Like *Moses* Church, what need they disagree.

Cathederal.

It seems my Union thou approvest not,
This favours of Sedition, or some Plot.
The Land shall never quiet be, untel
Rulers, by their Edicts, all sorts compel
To Uniformity, in things Religious ;
And therefore thy Opinion is Prodigious.

Jayle.

Jayl.

Rulers, by Edicts, Uniformity
 May well require in things transitory :
 But Rulers, as they're such, in things divine
 Ought not t'compel men in the Gospel-time.
 Rulers may miss the Truth, which if they do,
 Destruction unto their Commands is due.

Cathedral.

Until the Rulers did by force compel
 All to the Church which under them did dwell,
 The Church was thin, & maintenance was scant,
 But since they nourish't her she feels no want.
 Her Honour's great, her Members like the sands,
 As well in this as many other Lands.

Jayl.

I do confess of Christians nominal
 The world abounds by th'Church that's National;
 But it's most plain thy Church no semblance hath
 With those that walked in th'Apostles path;
 Whose Honour lay not in the outward State,
 But with true Grace their Souls were console.

Cathedral.

Come, tell not me of th'Apostles days ; for then
Christ's Church was small, & of the meanest men:
 But when the Nobler sort possession took
 Of *Christianity*, the Church forsook
 Her subterranean places, and her Head
 Did lift up, as one risen from the dead.

Jayl.

The *Churches* outward glory doth not prove
 That she from death to life doth neater move,
 But may as soon portend her *Vacuation*
 Of Grace, as *John* hints in his *Revelation*.
 And for the Nobler sort, it seems this day
 They'r too great strangers to the Gospel-way.

E

Cathe-

Cathedral.

How canst thou say this? dost not daily see,
 With one consent they do resort to me?
 Yea, they unto the *Church* are so united,
 As that with none like her they are delighted;
 And by their strength the *Church* is now protected
 And her Opposers unto her subjected.

Jayl.

2. Cor. 5. The *Church* doth not subject by worldly powers
 19, 20. Her Opposites. Nor is this plea of yours
 A better plea for you than 'tis for *Rome*,
 To whom the Nobler sort more freely come:
 Rev. 18.3 Yea, Nations, Kinreds, Peoples, to the Whore
 Of *Babylon* resort, her to adore.

Cathedral.

The Prophets do presage that Nations shall
 Flow to the *Church*, and bring their Glory all
 Into the *Church*, the *New-Jerusalem*.
 And this my Doctors do expound of them,
 Who now by Kingly Power their Subjects bring
 Into my *Church*, my divine songs to sing.

Jayl.

Thou know'st right well the *Papists* do the same,
 Their present pomp and glory to maintain;
 But you are both deceived, for 'tis clear,
 Before that blessed joyful day appear,
 The *Jews* (a People chiefly there concern'd)
 In *Can'ans* Land must once more be confirm'd.

Cathedral.

If this be true, I must confess I h've err'd,
 When to my present state I have referr'd
 These Prophecies: But thus much I perceive,
 A State that's National thou dost believe
 The *Church* may yet enjoy, although it be
 When *Isr'el* their desired Land shall see.

Jayl.

Jayl.

This weighty case I will not undertake
 Here to dispute ; but this is what I spake :
 I say, the Prophets mainly have an eye
 In these Prelages, to the *Jews*. Then why
 Shouldst thou imagine this thy present glory
 To be the subject of the Prophets story.

Cathedral.

Well, we will leave unto consideration
 What hath been said of that Prophetick Nation,
 Wherein the *Jews* (I must acknowledge here)
 Are often mentioned, as may appear
 By reading of the places. Now let's see
 What thou hast further, which must answered be.

Jayl.

Thy bringing Nations by the lump into
 The Name of *Christian Churches*, plainly do
 Destroy the use of Preaching, to convert
 The sons of men ; and makes their carnal heart
 Believe they'r *Christians* from the womb, and so
 Their souls deceive, unto their overthrow.

Cathedral.

What though by preaching I do not convert
 My Members, yet I have another Art
 Them to renew ; for this my Book doth say,
 When any I receive into my way,
 They are regenerate, and born anew :
 See therefore how thy charge is found untrue.

Jayl.

I know thy Book doth say't, but tis not true :
 For *Christ's* Book tells us, all that's born anew
 Are like the Wind, which in such sort doth blow
 As others by their hearing it may know.

Joh. 3. 8.

Again, tis said, the World they overcome.

Of all which signs thy *Converts* can shew none.

Cathedral.

I grant where true Conversion is, there's ceasing
 From *fleshly sins*; There's likewise some increasing
 In *holy life*: And truly in these cases
 My *Infant Converts* claim no real places
 'Mongst *Scripture Converts*: But (I say) unless
 They *Converts* be, they have no *Blessedness*.

Jayl.

God doth not gather where he hath not strewed
 But from the Word it never can be shewed
 Where Infants are required to convert;
 Nor yet canst thou, with thy most subtil Art,
 Discov'ry make 'twixt Infants eight dayes old,
 To say, *This is renew'd, That under sin is sold.*

Cathedral.

I must confess such a discovery
 Doth pass my art: for Babes in Infancy
 Do not demonstrate whereby we may know
 Which have the Spirit, or whether or no
 Any whom I baptize have yet receiv'd it;
 But as I have been taught I have believ'd it.

Jayl.

Thou said (even now) *Infants no Blessedness*
Can have, unless they converts be. To this
 I answer; As old *Adams* sin involves them
 ('Thout their consent) in death, So *Christ* absolve
 them

('Thout their concurrence) for *Paul* doth profess
 The Grace by *Christ* exceedeth *Adams* loss.

Cathedral.

So then this is thy judgment, I perceive,
 That look how *Adams* Infants did bereave
 ('Thout their committing sin) of happiness;
 So *Christ* ('thout their obedience) shal them bless.
 I hold the contrary to this: but now
 Some other Argument I pray thee show.

CHAP. III.

The Arg. { *The Minster Papal Rome disclaims;
The Jayle from thence doth shew
Her own Prelatish state she mains,
If not unchurch her too.*

Jayl.

IN this great Question, *Where the Church must be*
It may do well thy *radix* for to see.
The more I look, the more I see thee come
In thy Church-state but from great Papal *Rome*.
From whence I argue, If *Rome* have no Church,
Then thou wilt scarce be found to have a Porch.

Cathedral.

Presumptuous *Jayl*! my Chronicles do shew
I cast off *Rome*, and all her Popish crew;
Yea, of their Bones a fire I have made:
And she sometimes with same coyn hath me paid.
Which clearly shews I have her quite disparted,
As an old Harlot, from all Truth diverted.

Jayl.

(ther

Thou cast off *Rome* thou saist, but thou hast nei-
Baptisme nor Church-power, but what either
Thou brought from thence; this *Rome* thee boldly
And thou canst find no answer which refels (tels
This their Objection. So 'tis evident,
Unless *Rome* be a Church, thy Church is spent.

Cathedral.

What though their Baptism I do valid deem?
What though their Ordination I esteem?
Must it needs follow *Rome* is *Christ* his Spouse,
Or else the title of *Christ's Church* I loose?
This is *Jayl-Logick*, and to *Jayl* must go,
Or else the reason I'm resolv'd to know.

Jayles

Fayl.

It follows clearly, and I marvel why
 Any wise-man can *Rome* the name deny
 Of *Church*; if they true Baptisme and Power,
 In Church-concerns, retain unto this hoar.
 If these Essentials be truly there,
 For lesser faults tis hard the Church to tear.

Cathedral.

O but she's full of faults, and those most great,
 For by unwritten things she doth defeat
 Poor souls of Gods most holy Ordinances,
 VVhich Saints have counted rich Inheritances.
 My Doctors shew how much I do deject her
 Of this Abuse, and therefore do reject her.

Fayl.

Unwritten things! Thou canst not without shame
 Blame her in this, because thou dost the same.
 For wher's thy *Common Pray'r-Book* or thy *Crossings*
 Found in the *Scripture*, more than *Papish-Massings*?
 Were not thy *Organ Pipes* and *Antick Dressings*
 Found in one Chapter, with the *Popes Confessings*?

Cathedral.

Well, but they worship Images, which I
 Reject, as being gross Idolatry:
 Indeed it is unsufferable folly
 For men to count a carved Post for holy,
 And then to bow before what their own hands
 Have made, contrary to our Lords Commands.

Fayl.

Alas, thou'rt every whit as far amiss,
 For I have seen thee do as much as this:
 What means thy frequent bowing to that Board
 In this thy *Quire*? How canst thou think our Lord
 Will 'low thee this, and not allow them that?
 Sith all's but Wood, by you set up in State.

Cath-

Cathederal.

'Tis true, I bow to th' Altar, but what tho?
 I do not worship it, as these men do
 Their graven Images; for 'tis most plain
 They Idolize: But as for me, I feign
 No holiness inherent for to be
 In th' Altar, when to it I bow my knee.

Fayle.

This is the Papists Plea for what they do
 In Image-Worship; yea, they tell thee so
 In expresse words, accusing every one
 Which worship Images of Wood or Stone.
 Now therefore if this Plea for thee will serve,
 'Twill Image-Worship full as well preserve.

*Certam.
Relig.**Cathederal.*

I wish thou be no Papist all this while,
 Thy disputation favours of their Stile;
 Nor need I doubt, but *Rome* hath her Consorts
 With thee; who in a hidden way deports
 Themselves, that so they may advantage take,
 My Church and all her holy things to shake.

Fayle.

Mistake not *Minster*, I no Papist am,
 I only shew what thou must say, and can
 Not choose but say (till thou be better grounded)
 That when thou call'st *Rome Whore*, thou art con-
 founded

With her; because in truth she is thy Mother:
 She tells thee so, and thou canst shew no other.

Cathederal.

All this thou speak'st, because I was baptiz'd
 By th' *Roman Church*, and also emolliz'd
 Or form'd into a Church, and there Ordain'd
 By *Babylonish* Priests, with whordoms stain'd;
 This I must grant. We likewise had from thence
 The Scriptures; yet thou canst with them dispense.

The latter will not prove the former sound,
 For though a *Jew* or *Turk* the Book had found,
 And so from them I should receive the same,
 Yet hence no man could argue (without shame)
 That now if by the *Jew* or *Turk* we be
 Ordained Bishops, it must satisfie.

Cathedral.

VVell, if it be so that th' *VV*hore of *Babylon*
 Can give no Baptisme, then I have none :
 Or if she could no Bishops well Ordain,
 I must confess my calling will prove vain.
 But yet I'll hold me where I am, till thou
 A way more clear than this my way canst show.

Jaylor.

Who ere they be gives others holy Orders,
 Must needs be such as are within the borders
 Of holy Church ; now sith thou dost exclude
Rome from the Church, to thee she's not endu'd
 With power Ordinative. But the way
 Of Ordination, I'll anon display.

CHAP. IV.

The Arg. } *The Jayle the Minister doth detest,*
 As unbaptiz'd and vain.
 The Minister doth the Charge reject ;
 The Jayle doth it maintain.

Jaylor.

BEcause six Lines no Preface will allow,
 My next *Objection* presently I'll show,
 Which on an Antient Maxime I will ground;
NO BAPTISME NO CHURCH can wel be found.
 VVherefore the Point for thee to Answer shall
 Be this, Thou hast no *Baptisme* at all.

Cathe-

Cathedral.

Prodigious *Jayl*: where gotst thou this *Objection*?
 'Tis some *Antibaptistical* infection.
 But sith thou hast my Christendom deny'd,
 First I'll appeal to *Rome*, there to be try'd,
 From whom my Infant-sprinkling I receiv'd,
 Which to be *Baptisme* is now believ'd.

Jayl.

'Tis well confess'd, and so, what shall I think?
 How canst thou now refuse with *Rome* to drink
 Their Transubstantiated Cup, sith thou
 Thy Babes-Sprinkling from *Rome* must avow?
 But let *Rome* judge and she will tell thee plain;
 No Scripture owns thy Sprinkling, 'tis vain.

Cathedral.

Rome doth indeed tell thee and all men so;
 But she had better have said nothing so.
 But as for me, I Scriptures can produce
 Which shew Infant-Baptism th' Apostles use.
 I other proves from Circumcision draw,
 To prove the point in hand a divine Law.

Jayl.

If Circumcision be thy President,
 The Papists say, Baptism hath no extent
 To *Females*; for the Law only assigns
 For Circumcisions subjects *Masculines*,
 And for thy other Texts 'tis a vain crack,
 The Learned Papists say, such Texts you lack.

Cathedral.

What? art thou turned *Papist*, that thou dost
 Of their Confessions in this case so boast?
 But see my Texts; *Matth* the twenty eight,
 With *Acts* the second, gives apparent light
 For Infant-Baptisme. So the sixteenth
 Of th' *Acts*; and seventh of the first *Corinth*.

F

Jayl.

Beil. de
Bapt.
S. N.
Antidote.
T. B.
End to
Controv.

Mat 28.
19.
Acts 16.
Acts 2. 38.
39.
1 Cor. 7. 14

Fayle.

Teaching precedes Baptizing, *Matthw* saith ;
Both Texts in th' *Acts* the same in substance hath.
(That Text in *Corinths* speaks not of Baptizing)
So then sith Infants are of Catechizing
Uncapable, these Texts teach no such thing
As that for which thou dost them hither bring.

Cathedral.

Infants are holy, *Ergo* they must be
Baptized in the name of th' Trinity.
All Nations are enjoin'd to be baptiz'd.
Herein whole Families were not despis'd.
Here's ground enough to prove Infant-Baptism,
And consequently to rebuke thy Schism.

Fayle.

The unbelieving Husband's sanctifi'd.
Thy Logick saith, Baptism must be apply'd
To them. Yea *They* are part of every Nation ;
Ergo must be Baptized, if thy fashion
Or arguing be good : but this may shew
How 'tis unsound, inconsequent, untrue.

Cathedral.

Thou tak'st no notice of the Families,
Which I observ'd th' Apostles did Baptize.
This Allegation is unanswerable,
Ergo Infant-Baptism stands here most stable.
I challenge thee, resolve this if thou can:
For 'tis not yet resolv'd by any man.

Fayle.

The Texts are clear, the same that were Baptiz'd,

Acts 16. Were first by *Paul* and *Silas* Catechiz'd.

14, 15, -- 'Tis said they did *Believe in God* also.

32, 23, 34 Th' Apostles for to visit them did go,

-45.

As they were Brethren : which things consider'd,
Thy boasting of thy proof from hence is wither'd.

Cathe-

Cathedral.

Proud *Jayls* ! how i'th thou dar'st thus contemn
 The Expositions of my Learned men ?
 Who with one voyce these Texts do explicate,
 My Pedobaptisme to vindicate.
 Art thou grown wiser than my Doctors all ?
 'Tis time that I thee to account should call.

Jayls.

Thy Learned men ! why I have more than thou,
 Who do my sentence on these Texts allow,
 To wit the *Papists*, who do exceed
 The number of thy Doctors, and can read
 As well as thou. And now I further add,
 Thou hast no Baptism, for thy *Manner's* badd.

Cathedral.

O I perceive my *Sprinkling* doth offend thee,
 And by thy *Dipping* thou assay'st to rend me.
 But wilt thou know the Scripture doth thee quash;
 For *BAPTIZO* is taken there to wash.
 The *Pharisees* did wash their Cups and Hands :
 They did *Baptize* them, so in Greek it stands.

Jayls.

Some drops of Water *sprinkled* on some part
 Of Cups or hands alone, all washers art
 Doth scorn to call a *washing* : for except
 The water wholly drench them, we'll suspect
 They are not wash'd ; so in those Texts is nothing
 But what doth bring thy *Sprinkling* into loathing.

Cathedral.

The Arguments for both these points are known
 Some by the *Papists*, some by me are shown.
 And lately some by *Calvins* off-spring were
 Brought into light ; now therefore let me hear
 Thee briefly touch each parties Argument,
 In which Discourse to hear thee I'm content.

I'm well content : And now to what is spoken
I'll here add something, as a further token
Of the unsoundness of Pedoeritism.

As they maintain who are of Calvin's Schism,

Yet first I will endeavour to confute
The Papal Plea : for they do much reput
Infant Baptism to be such a Tradition,
As stands upon Apostolick Commission,

Most strange it is, to see how our three sort
Of Clergy-Men three ways themselves departs,
For vindication of their *Babish washings*;

FIRST *Papists* by Tradition come forth flashing
All down before them, in their own conceit.

NEXT comes the *Presbyter*, us to defeat
With *CIRCUMCISED* Arguments, and those
Which from the 7th of *Corinth* never rose.

THEN comes the *Presbyter*, and he'll maintain,
Infants Disciples are, and so remain,
Subjects for Baptisme. But by and by

I hope to shew their Plea's a fallacy,
But though the *Papists* boast of their Tradition

For *Infant-Baptism* (that ground of Division)
To be Apostolically descended

From the first Age, and by th' whole Church com-
To these our dayes. Yet divers reasons may

Be rendred, which their falshood doth betray.

1 Reason First this, Th' Apostles by Tradition would
Not null the way wherein Christ had them build
His Church : but *Infant-Baptization* hath
To Desolation brought that Antient Path,
Almost in every Nation of Europe,
Chiefly where Kings are Subjects to the Pope.
Therefore this *Papish way Traditional*,
Is no Tradition Apostolical.

The

The second Reason may thus framed be
 No Writing of approv'd Authoritie,
 In the first hundred, names *Infant Baptism*;
 Therefore tis but an innovated Schisme.
 Yes, in the second hundred's latter end
 It scarce was heard of; nor did it extend
 To any large dimention; and besides,
 Some Antients then against it boldly cry'd,
 As an unnecessary practice. Here
 Tertullian my witness doth appear.
 He add to him the record which is given
 By *Kier* on *Augustine*, where tis driven
 (Infant Baptism I mean) from all reception
 In antient times, see therefore his Collection,
 As English'd by *J. H.* and many other.
 Yea, see *Augustine*, where that Learned Brother
 Doth write to this effect: *Now those whom we*
Intoe the Church by Baptisme (saith he)
Do give admittance, we the same do teach
To live soberly, that none may through impurity
In Widowhood, or other age becomeable,
Thats they the Gospel same do not disable.
 Upon this sentence *Vives* saith, *Least we*
 Should be deceiv'd through his obscuritie,
 We ought to understand that None of old
 Baptized were, till they could welk unfold
 What the Baptismal purgation did mean;
 So then of Old Infants were quite and clean
 Exempt from Baptisme, in the opinion
 Of *Vives*, whole words must have some dominion
 With such as rest on Learned mens perswasion,
 As that is now become the most mens fashion.

The learned *Grotius* doth the same aver,
 Saying, *In antient times for to defer*

2 Reason

Tertul.
 chap. 39.

Augustin.

Vives.

Grotius
 judgment
 on points
 controu.
 p. 91.

Baptism

*Baptisme till ripe years, as liberty
Was left. That his with Truth doth well comply,
Whilst our late learned men the Truth withstand,
To force all men to stoop to their Command,
'Gainst truth of Scripture and Antiquity,
And so involves this Age in misery.*

*Add further, That which no man can gainsay,
That ~~Jerome~~, ~~Nicodemus~~, and I may*

*See Den
contra
Marshall.*

*See a
book, cal
led a wel
grounded
Treatise
of Bapt.*

*August.
Confess.*

*Add Austin, Ambrose, and that Emperour
Call'd Theodosius, who though they were
Children of Christians, right much commended
For such as holy Church right well befriended,
Yet these their Children they did not baptize,
Till they discretion had the same to prize:*

*Yea thirty years divers of them attained
Ere Christ in Baptisme was on them named.*

*And sth Augustine is affirmed to be
The ablest Doctor which Apollitic (ther
Doth name, He therefore shew that he was ra-
To us than ~~Papists~~ a true antient Father.*

*Unto which purpose see his own Confessions,
Where you may find in very plain expressions,
His pious Mother was right victorious
In Christian Faith, and of Life courteous.*

*And how that he, being but a youth of years,
Did much desire in faith, with pray'rs and tears,
That he, as then, might forthwith be baptized;
But to defer the same he was advised.*

*Because the Church did fear lest sin should be
A hindrance to the life of Sinners.
Yea, though at this time he was sick to death,
(As was supposed) yet he no Baptism hath*

*Allowed him, but he was well restored,
And liv'd till thirty years, and then adored*

The

The Name of *CHRIST*, in that his Ordinance
Of *holy Baptism*. And did advance
To perseverance in that great Profession
Of *Christianity*. Now who possession
Can claim so rightly of this holy Man
(For one of their Church) as the *Baptist* can?

The same I think I might well say of all
The antient Fathers; so that here I shall
Desire any learned man to name
Some One that hath attained to the same
Of *Antient Father*, for the first four Ages,
That was baptiz'd an Infant; and his wages
Shall be my thanks. Till when I'll tak't for true
There's no man can me such a Father shew.

(situation
Now these things weigh'd, gives clear demon-
That *Infant Baptism* had no general situation
Till more than half a thousand years revolved
From Christ. So this tradition is dissolved
From Apostolical repute; therefore
Let all true Christians lock't out of their door.

What our late *Prelates* urge for its defence,
Confuted is above in th' *Conference*.

And now let's hear what th' *Presbyter* hath said
In his late Catechise-Book, which was made
By well-nigh threescore of their choice Divines,
Who unto *Baxter* the first place assign.

Their words at length I'll faithfully set down,
And then the weakness of them shall be shown.
Weakness, I say, as they pretend to shew
Ground for Infant-Baptism: for else they'r true.

A Book, entituled, *The Agreement of divers
Ministers in the County of Worcester, &c.* coming
To my hands, being sent to a Friend of mine;
The

The party sending it, supposing it gave very clear evidence against the *Antidiscipists*. I therefore searched what it said in that respect, and found in their Answer to the ninth *Question* the very thing which we hold in the point of Baptism, clearly asserted and proved. The *Question* and *Answer* are verbatim as followeth.

Question.
What are the publick means which Christ hath appointed to Salvation?

Answer.
Christ hath appointed that he will send and ordain his Ministers to disciple the called, and to baptize all that are Disciples. *Mat. 28. 19, 20. Mark 16. 15.*

This is all they say in that Book concerning Baptism, nor quote they any other Scriptures: whereupon I wrote as followeth.

What! shall eight sixty of wise learned men (Yes of the pious) be contradicted, when, After no small debate, they published This Book, which seems with Zeal and Truth be Our Catechisers, grave & learned all, (spread? How can a work by such performed fall? Good Reader, bow thine heart to understand What's true, though 'tbe from an unlearned hand.

Isa. 29. 15 The wisdom of the wise must come to nought;
1 Cor. 1. 20, 26, 27, 28. For so it was foretold, and now is brought In part to pass; since thus much may be said, Even of these men, they quite destroy the trade Of their so much adored baptizing Of Infants. Wherefore them this song I'll sing.

Our Catechisers must be catechiz'd,
How and what persons ought to be baptiz'd.

For

For here they lie i'th dark, and will not see
 What's true, what's false, though by themselves it
 Made manifest, in this their little Book, (be
 To every Reader, who doth please to look
 In page the one and thirtieth, where they say
 Concerning Baptizing, *This is Christ's Way;*
That such as are uncall'd must first be taught;
 Now Infants are *uncall'd*, and therefore ought,
 By their direction, not to be baptized,
 And yet, as though all this had not sufficed;
 They further tell us, *All that are Disciples*
Baptiz'd must be into the sacred Titles
Of Father, Son, and Spirit. Then they cite
Mathew the eight & twentieth, which gives light;
 With *Mark* the sixteenth, full to what *they* say,
 And *we* say th' same; and thus they cast away
 Their Infant Baptisme, sith Infants can
 Be no Disciples made by th' wisest man,
 That is amongst this Catalogue I mean;
 Or else their skill is more than we have seen.
 For sith *Disciple* doth import a Learner
 By others teaching, he's a weak discernor
 That taketh new-born Infants for to be
 Disciples; Thus we may mans folly see.

Cathederal.

As for the *Presbyters*, let them maintain
 Their plea. But for Tradition 'tis most plain
 It stands with me. And tho thou hast now shewn
 Some few who did thy way of Baptism own:
 Thou dost not prove that ever these men taught
 'Gainst Infant Baptisme, yet this thou ought
 To shew; but this can in no wise be shown:
 For 'tis most clear they did my Baptism own.

Jerom. Because I hate disingenuity,
I grant some Antients did with thee comply.
But yet I say, th' most Antient (if not all) of
Such doctrine taught, as doth in question call
Thy Infant Baptisme. And some did so
Oppose it, that their lives they did forgo

In opposition to it, in our Nation,
When first upon our Land it made invasion.

But ere I come to speak of these sad dayes,
We'll cast our eye on some doctrinal rayes

Of th' Antients, that the mist they may expel,
And clear our way. First (a) *Jerom* doth us tell,

The Lord commanded first to teach, and then
Baptise such as appeared faithful men.

And (b) *Iustin Martyr* doth the same avow.
And (c) *Athanasius* doth that truth allow.

(d) *Haimo* avoucheth this for verity.
And (e) *Rabinus* the same doth testifie.

(f) *Beda* is of this mind, and plainly saith,
Th' Apostles did instruct men in the Faith

And then baptise them. So (g) *Strigelius*
Did likewise teach. So did (h) *Eusebius*.

(i) *Basil* and (k) *Austin* do this Doctrine own.
(l) *Cyprian* before them did the same make known;

With others, whom I now refuse to name,
Sith these are persons of the greatest fame.

And now, O *Minster*, pray thee well observe
What strength I have from Records, which pre-

The mem'ry of our Nations first reception (serve
Of Gospel-light; see therefore this collection

Out of *Fabian* his right ancient story,
In the fifth part, where though he greatly glory

Of that great Monk, *Augustine* call'd by name,
Yet, unto his and thy no little shame,

He

a) *Jerom*
in *Mar* 28

(b) *Iustin*
Mart. in

Orat. ad
Autho.

pium.

c) *Athan.*
Serm 3.

contra *A-*
rian.

d) *Haim.*
in *Mat* 28

(e) *Rab.*
decret.

(f) *Beda*
in *Ath.* 19

(g) *Strig.*
in *Ath.* 8.

h) *Euseb.*
Ecclef.

hist. l. 6.

(i) *Basil.*
l. 3. cont.

Eunomi.

(k) *Aug.*
ad *Salv.*

(l) *Cyp.*
Epist. ad

Magnus.

Fab. 5th
part, fol.

107.

He doth confess that *Brittons* Bishops did
 Refuse to baptise Infants, tho much chide
 By that great Monk. Their reason was, they say,
Such things had not been taught them till that day.
 Yet they the Gospel long before obeyed,
 And in the love thereof were firm and stayed.
 But now (alas) for this their just denial
 Of *Austins* motion, they strait met with trial:
 For *Fabian* relates how they were slain;
 And *Fox* upon *Augustine* layes the blame;
 At least in part: and can assign no cause,
 But that they did not bow to *Austins* Laws.

*Fox Acts
 of Mon.*

Now *Minster*, if we take the perfect time
 When in this Land the Gospel first did shine,
 Which was more than four hundred years before
Austin the Monk set foot upon our shore,
 (During which time no persons were baptized,
 That I can find, till they were catechised.)
 Then 'tis most clear my Baptism thine outdates
 Four hundred years, as *Fabian* relates,
 In this our Island; and in other places,
 Mine hath the old foot-steps, thine noval traces.

But why do I thy doing daign to name
Baptisme! for in truth it is a shame
 For to vouchsafe it such an appellation,
 Only I use it, 'cause our disputation
 Doth so require. But *Sprinkling* never can
 Suit with God's Word, delivered unto man
 For his direction in that Ordinance
 Of *Baptizantes*, sith that clear instance
 In *John* the third, and twenty third, hath said,
 The Reason why *John Baptist* us'd his trade
 In *Enon*, was because of plenitude
 Of Water, which doth *Sprinkling* clear exclude

From being Baptiz'd. As also doth
 The act of Philip and the Eunuch both ;
 Sith both went into th' Water for to act
 What Baptisme requies in th' outward fact.
 Yea, Christ our Lord, who knew the Father's will,
 Went Into Water, Baptism to fulfill.

Now whether Scripture, or thy Doctors be
 The safest guide herein, I leave to thee.

Cathedral.

Doubtless, O *Jayl*, in this bend of quotations
 Thou'rt guilty of no small falsifications.
 I ask thee whether thou hast read each Father,
 Whose words in this sort thou hast scratch'd to-
 gether?

If not (as doubtless not) sith thou'rt unlearned,
 O how presumptuous then art thou discerned!

Jayle.

I answer freely ; some I've read, not all
 The Works of these whose witness forth I call.
 The most I've read, even as they are translated,
 By those to whom thy self art 'sociated :
 Which therefore must more claim thy estimation,
 Than if they were the fruit of my translation.

Cathedral.

Whereas my Sprinkling thou so ill dost brook,
 Thou mayst remember, if thou please to look
 Into my *Common-Prayer-Book*, I allow
 That way in case of weakness. But I show,
 In the same place, that dipping is God's way
 For Baptisme to be perform'd this day.

Jayle.

I do confess thou sayst so ; but, behold,
 When thou presumed for to be so bold
 To give an inch, thy Doctors took an ell :
 And now this weakness doth all strength expel

Out

See vulg.
 Catechise
 in Com.
 p.ayer-
 book.

Out of thy Church. And God's way is rejected,
And, as a foolish thing, by thee neglected.

Cathedral.

No Alteration in these things I see
Will be assented to by such as thee !
As if we must in these cold Climates go
Into the Water when baptis'd ! But lo,
The time requires the *Conference* should end,
Now therefore unto what remains descend.

CHAP. V.

The Arg. } *The Minister's Consistory Court*
 } *The Jayle to visit goes :*
 } *The Minister takes it in ill sort*
 } *She should that place disclose.*

Jayle.

(doth shine ;

Mongst other things whereby *Christ's Church*
We are to reckon *Christian Discipline*.
This Ornament thou wants. Whence I conclude
Christ's Church consists not of thy *multitude*,
Nor yet of this thy gorgeous *Courtly Tent* ;
Because you all reject *Christ's Government*.

Cathedral.

What ! dost 'come here to hold thy *Visitation* ?
That thou beginst to make this exclamation
Against my *Court* ; whose wayes thou cast not
Nor will I unto thee my secrets show. (know,
Yet will I this my Government maintain
'Gainst which thou mayest strive, but all in vain.

Jayl.

Well, but before we try thy Discipline,
Let's take a view of those brave men of thine,
Which are thy Officers ; let's know their names
(Or Titles) for, behold their glorious Trains

Seem

Seem to import they are no Fishers mates,
Nor yet (like Paul) Tent-makers' sociates,
Cathedral.

These are their Titles, and the first degree
Arch-Bishops are; the next *Lord-Bishops* be,
Attended with their *Bishops*, *Suffragans*, with a
Arch-Deacons, *Deans* and *Chapters*, *Courteans*,
With *Judges*, *Surrogates*, and *Proctors* store,
Apparitors, with very many more.
Fayle.

Arch-Bishops and *Lord-Bishops*! what is this?
Did not our Saviour all such titles hiss
Out of his Church, when his Disciples would
Have bin the chief, that so they might have rul'd
By Domination over those, to whom
Christ did intend they servants should become?

Cathedral.
Unless these Titles gainst plain Scripture be,
Thou canst not them condemn, nor do I see
Those Texts alledg'd which any whit oppose
These Titles, but tis moan of such as those
Which *Papists* give unto their *Popes*: But I
Have oft condemn'd that Supremacy.

Fayle.
Thy Titles are as much beyond the Line
Of holy Writ, and full as clandestine
As those amongst the *Papists*: for whilst they
Make one great Pope (now heed well what I say)
Thou makest many *Popes*: for thy *Arch-Lords*
Their Fancies force upon us for God's words.

Cathedral.
I thee require some Scriptures to produce
Which shews my Titles to be such abuse
As they prohibit: otherwise thy plea
In this our contest cannot mine outweigh:
For

For all things which amongst *Papists* are esteem'd
Must nor unlawful for that cause be deem'd.

Fayle.

Peter (an Elder) Elders doth command
The Churches oversight to take in hand, 1 Pet. i. 5
Without becoming Lords; and *Paul* avows
He preach'd Christ as Lord, and likewise shows
He preach'd himself a servant (for Christ's sake) 2 Cor. i. 5
To th' Church; now this against thy Lords doth
Cathedral. (make.

'Tis true, the letter of these Scriptures do
Seem to oppose Lord Bishops, but you know
The Scripture hath a secret sence, and can
Not easily be understood; now then
How canst thou tell the Lordship here, is meant
Of those Lord Bishops which my Church frequent.

Fayle.

The Texts must needs be meant of some that lord
In things Temporal: or (as thou dost word it): (is
Of Lords Spiritual. But *Peter* doth
Allow the first; yea, and to speak the truth,
Commands the Church all such (as such) to obey:
Ergo, 'tis Spirit Lords he thrusts away.

Cathedral.

Thy major Proposition must be true,
Sith needs it must be meant of one of th' two.
Thy minor's likewise true: *Peter* doth call
The Church to obey Lords Magistratical.
That then I must deny is thy Conclusion:
And truly why? It makes for my confusion.

Fayle.

If th' Propositions both be verified,
Th' Conclusion can in no wise be denied,
Logicians say: and therefore thou art one,
That from both Truth and Reason's so far gone,
As

As neither will thy Lordship cause to bend,
Till Christ the Lord his Judgments on thee send.
Cathedral.

Leave off, proud *Jayl*, thou art not yet my Judge;
But thou shouldst rather know thy self my *Drudge*.
Nor will I thus permit thee, at this season,
To charge me with the want of Truth or Reason.
Turn then thy course unto my Discipline,
And do not thus my Lordship undermine.

Jayl.

Thy Discipline we must find in thy Court,
To which I see poor men (compell'd) resort
To pay their Money. And I also see
Thy Officers as greedy of their Fee
As any Lawyers; And I likewise hear
These Fees do make them reel with *Wine & Beer*.

Cathedral.

Touching my Court thou shalt instructed be
Ere long what they do there, I'll warrant thee.
And as for those who come unwillingly,
They'r such as from my Laws have trod awry:
And I shall let such know their punishment
Must pierce their purse, till they be penitent.

Jayl.

Purse-penalties the Church of Christ knows none,
As she is such, nor can it once be shown
In all the Apostolical Directions.
In holy Writ, there should be such exactions.
And doubtles whilst thou thus minds *earthly things*
Paul under a most sharp reproof thee brings.

Cathedral.

Purse-penalties alone may not excuse
Those that my Laws presumptuously abuse
For Heresie deserves the most severe
Chastisement, others for to put in fear,

Even

Even Classification, *Sanctification*, as *Revelation* may
This crime defendeth, the holy Scripture telleth.

In Reply.

This is a monstrous Discipline for you, *Persecutors*,
Who Gospel-Love protest for all the day;
Tis true, by *John*, Death might be inflicted
On some who offend *His* Love, as *John* doth say;
But if the Church in Gospel-*charity* be true,
Should so proceed, 'twould now prove *Persecution*.

Cathedral.

Here thou'rt infamously excus'd, as *persecutors*;
But I am clear from such *persecution*, and
For I no *Persecution* will have, *John* doth say;
I punish such *sinners* as *sin* against you, *John* doth say;
That I might cleanse them from *sin*, *John* doth say;
Or others keep in *Christian* *persecution*, *John* doth say.

In Reply.

That thou'rt a *Persecutor* doth complain, *John* doth say;
Which is part some *sinners* whom thou hast slain;
And partly some thou dost at this day keep
In *Prison*, only cause they cannot sleep
With thee in *Prison*, but the *Land's* *Principles*
Have chosen as a *Rule* unto their steps.

Cathedral.

Those I *imprison*, and those I have slain;
Are such as would in *Prison* remain;
Yet 'tis not really I, but the *Power*;
Which punish *sinners* as *sin* against you;
'Tis true, 'tis I, *John* doth say, that thou dost say;
And so shall *all*, and care not who do know it.

Reply.

So 'tis my will, is all the rule indeed
By which thou dost thus *judgedly* proceed;
For from good ground it never can be shew'd
That thou or other ought to have *imprisoned*.

H

Your

(30)

(them

Your hands in their blood, who did well begrave
In all things civil, unto God should leave them.

Cathedral.

So then it seems for things meerly religious
Thou wouldst have no man slain; *O most prodigious!*
But then the Tares will over-grow the Wheat,
And every Ape will publish his decreits; *and so on*
Whereas by means of my sharp punishment
These evils I can easily prevent.

Jayle.

Tis known that for more than three hundred years
The Church had no defence from worldly Peers;
Yet Truth with purity did greatly prosper;
Errors they quashed as fast as they did foster;
At least in such sort as may equalize them
What thou hast done by severe penalties.

Cathedral.

I said that Tares would amongst the Wheat in-
crease; but this thou tacitly givest by in peace. (create;
Tis not the Heresie, but Hereticks,
There is the pinch where this Conference sticks.
Now if so Kings it do not appertain
These Tares to put away, they must remain.

Jayle.

To them it appertaines not as they Kings
For so men may be thought plung'd deep in things
Which makes them Hereticks: Also the Tares
Which Christ intendeth, by him suffer'd are
Here to remain until the Judgment-day.
Yet hath the Church them alwayes put away.

Cathedral.

Well; this in short I see is thy opinion,
Kings ought protect all those in their Dominion
In Life, Estate, and all things necessary,
If from their Civil Laws they do not vary.

As

As for the Church she only may do this, but to
Punish with Censures such as do amaze. *or bell*

Fayr.

What is the utmost bounds of Kingly powers
I'll not dispute, in this discourse of ours, but
Which may perhaps be more than I well know:
Yet sure in Church-respects the Scriptures do
Not give them pow'r (as Kings) to execute
Church-Discipline, and that's what I dispute. *T*

Cathedral.

If Kings did not assist by penalties
My Church, I see men would me soon dispise
Nor could I live, with all my Maintenance
I chiefly have by their good Countenance.
And hence it is men readily obey
My Discipline in whatsoever I say. *or bell*

Fayr.

Alas, alas, that thus it should be said,
And truly too! O how's Christs Gospel made
A meek pretence, whilst men their Bellies do
Make their great God. But this th' Apostles show
Was once the way that false Apostles went;
And to the same way they are still intent. *or bell*

Cathedral.

What, wouldst thou have men sit i'th Church as
Of her misdoings, only as her Drudges. (Judges
Take from my Church the profits thereto due,
And Officers thou wouldest find but few.
And thus the Church-affairs would soon be slighted
Yea and perhaps the Church would be benighted. *T*

Fayr.

Benighted! why? Is Silver your great Candle,
Or th'Oyl that feeds it? One this point did
In the Affirmative (who appertains (handle
Unto thy Church) when like to lose his gains

H 2.

OF

(72)
Of Tithes: But *Paul*, you and all such as he,
Us'd to perform their Office without Fee, *Cathedral.*

Paul doth allow such a do minister
In Church-affairs, thus to be Minister,
So as to live upon the Church: So then
We do what *Paul* allows, even all my men,
Which at my Altar serve, or in my Court,
Thus have we Fees and Fishes in Gospel-force.

Paul
Such as are taught, ought to communicate
By gift to such a do officiate,
That it might be a rule to the account
Of such as give, but no Tax doth amount
To prove, that you by force should ought compel
For what you preach, from those amongst whom ye
Cathedral. (dwell.

I see thou wouldst all our holy things
Proceed as fruits which from the Spirit Springs,
Whether our service to the Church, or their
Respects to us for all our pious cares,
But still I tell thee that our Revenue, as
Nor Church nor Ministry would long continue,

Paul
No Argument more clear that thou art none
Of Christ his Spouse, that fair and lovely one,
Whose things are all perform'd by Charity,
Which works by love. Now this disparity
Twixt her and thee, shews you cannot be one,
Till Grace abound, and Selfishness be gone.
Cathedral.

I will not yeeld to this thy Argument,
Yet further talk about it I'll prevent,
And hear if thou hast yet a fresh Objection
Left unpounded, more for my detection.

Then

Then prove thy self, what thou deniest to me;
To wit, *Christ Church*; now let's thy Answer see,
Jaile.

Object! a very tedious thing it were
To say all that might be objected here.
But this I say, the walking of thy Churches
Shews that amongst you all uncleannesse lurkes;
So that, as Paul saith, it were a great shame
The things you do in secret, once to name.

Cathedral.

What then, 'tis known we have a discipline
Provided, to the end we may refine
Our selves from these enormous voluptions,
And we have now removed some corruptions;
The rest in time may be removed all;
Intending this, I am not criminal.

Thy Discipline small power hath, but where
Thou may'st get money; or something appear
That's truly godly, those are punished;
But even in thy Court is found inbred
Great villenies, and of late it is increased
Abroad much more than when thy Court last ceas'd.

Cathedral.

Leave prying thus into my Churches walking.
I'm tired out with thy unpleasant talking;
I now expect to hear thine own defence,
But not in this enterchang'd conference,
But by a speech continu'd, that thou do
The heads of what thou holdest plainly show.

Jaile.

The heads of what I hold, then I will shew,
As 'twas presented to the Kings own view;
Signed with forty hands of such as own
The said Confession, which hath now been shown.

In

In most parts of this miserable Nation, *where* the
Whole Church doth change, *and* the Powers have
(translation.

CHAP. VII. v. 15
The Arg. } *The Jews the Synagogue of the Jews*
The Arg. } *And bring some of the Gentiles forth*
The Arg. } *In of the world every thing.*

I. ARTICLE

1 Col. 2. 6 **O**ne God alone (the Father) I believe,
112. 40. 28 From whom all things their being did re-
Eternal, glorious, and his Attributes. (ceive
To tell forth fully no tongue once repeats
It self sufficient, but with admiration
Must give to him the highest Adoration.

The Nicene of Antiquity

Athenas. in Symb. There is but one God; in Trinity three Per-
sons, in Unity one God.

Aug. de Civitat. Dei, chap. 11. and chap. 24. We believe, hold and faithfully maintain, that
God the Father began his Wisdom, by which all
was made, his only Son, one with one, co-eter-
nal, most equal; and that the Spirit is both of the
Father and of the Son, consubstantial and coeter-
nal with them both; and that this is a trinity
in respect of the persons, and but one God in the
inseparable Divinity, &c.

II. ARTICLE

Gen. 1. 31 In the beginning God created Man,
Ecclef. 7. 29. In a condition so compleat, as then
Gen. 2. 27 No misery was mixed therewithal;
& 3. 17, From which he by transgression took a fall,
18, 19. And hereupon he misery achieved
On him and's off spring; yet it is believed

By

(155)
By me, that both this death and misery
Extendeth not to all eternally. V

The Witness of Ambrosius.
By the death of the body, we reide, that some
have died not for their own, but for the sin of o-
thers:—But in the death of the soul none dieth
for the sin of another.

For as in Adam all die, both just and unjust:
in Christ shall all, both believers and unbelievers,
rise, though unto punishment.

III. ARTICLE.

There's one Lord Jesus Christ I do believe,
By whom all things then beings do receive,
The only (natural) Son of the most High,
Yet born of Mary in virginity,
And so considered is as David's Son
And Off-spring for so sit upon his Throne.
Yet as he is the Son of God, he's Lord,
And Root of David, and in Eternal Word.
This is he whom the Father freely sent
In his great Love, into the World, who went
As freely, and to death for all he gave
Himself, that all to life recourse might have.

The Witness of Ambrosius.

The World being all aspeare, Christ (accord-
ing to the precedent Prophecy) was born in Beth-
lehem Judah, being openly Man of the Virgin his
Mother, and secretly God of God his Father.
Christ Jesus, the substance of Israel, and the son
of David;—God's Son of God, taking on our
Man without waiving Godhead, ordained Faith
to be a pass for man to God, by his mean that was
both God and Man.

IV. AR-

IV. ARTICLE

1 Tim. 2. 4 God's will is not, that any man should perish;
 Mark 16, Wherefore, that dying mankind he might cherish;
 2 Pet. 3. His Son, the Lord of all, hath given Order
 Joh. 3. 18 The Gospel should be preached in each Border,
 & 3. 17. to ev'ry Creature, and to every Nation,
 & 1. 7. To wit, that God holds forth Non-imputation
 Act. 17. 33 Of sins; so that men shall not die, because
 1 Joh. 4. Christ dy'd not for them; but because his Laws,
 16. And Word, which calls for Faith in his rich *Death*,
 Heb. 3. Men do reject, and so themselves bequeath
 10. 18. 19. To Infidelity. Hence it is clear,
 That to all men at sometime doth appear
 So much of Grace, as if they rightly mind it,
 It holds forth Life to them that they find it.

The rest of Antiquity

Ambr. in 1 Tim. 2. God would have all men to be saved, but if
 they come to him, he so would it: not as that he
 would save them against their will.

Ambr. 1. 3 Christ in mercy was born for all; but the un-
 de Fide. faithfulnes of Hereticks is the cause that he that
 cap. 4. was born to all, is not born for all.

Aug. 10m. In respect of the greatness of the price, the
 7. Artic. Blood of Christ is the Redemption of the whole
 false. World.

V. ARTICLE

Act. 11. 21 Concerning those whom Christ appoints for such
 27. 24. As are the Pastors of the Gospel Church,
 28. 19. 20. I do believe that they must first be added
 & 13. 2. 3. Unto the Church, as were those who were gladdened
 & 1. 23. With Peter's words; and growing in their Nations
 In gracious gifts and good qualifications;
 And thoroughly tryed, by their exercising
 Their gifts, the holy Scripture so advising, Such

Such men the Church may chuse & them ordain, 1 Cor. 1.
(To minister as Pastors in Christ's Name) 19, 21.

By laying on of hands with holy prayers, 1 Cor. 2.

Assigning them to their respective cares, 154, 5.

To gather Churches; or to feed and guide them. Rom. 2.

But as for such who for a while abide them 21.

In humane Schools, only to be instructed

In humane Arts, and so to be inducted

(Without Repentance, and Baptism succeeding,

With growth in Grace) unto a Parish feedi n;

Or rather to feed on their large Revenue,

Than to gain souls to Truth, there to continue

Such I do say no Teachers ought to be,

But should be taught the Christian A. B. C.

The rest of Antiquity.

Ensebius alledging the Epistle of *Alexander Bp* Euseb.

of *Jerusalem*, against *Demetrius*, saith; Thou saist *Euseb.*

it was never seen that the lay and secular people should l. c. 11.

dispute of the Faith in the presence of the Bishops.

I marvel what moved thee to affirm a Lie so evi-

dent, inasmuch that as often as there is found any

man that is sufficient and apt to give good coun-

sel, and to instruct the people, the Bishops have

accustomed to desire him to do it; as the Bishop

of *Adrian* did *Enalpius*; &c. ----- And there is no

doubt but that the other Bishops may do the like

in their Diocesses, when they find any one which

is a man fit to profit the people.

Ye drive them from God's Word, and will let *Eccius*

no man come thereto, till he have been two years *Book of*

Master of Arts. First you nurse them up in Sophi- *Obed.*

stry, and in *bene fundantur*, and there corrupt *fol. 19.*

their judgments; ----- then they begin not at the

Scripture, but each one chuseth himself a Do-

ctor severally, &c.

V L ARTICLE.

Rom. 5.1 Touching the way of man's Justification
 2 Cor. 5. Before the Lord, in order to Salvation;
 15. I say, it is by Faith in Christ our Lord,
 Rom. 4. That is, with heart believing that sweet word,
 22, 23, 24 Which shews to man in Christ there is remission
 Rom. 3. Of sins for all through faith & through contrition;
 25, 26. For which great cause Christ worthily bespeaketh
 Their chief afflictions, and their souls so breaketh
 Wholly to yeld to Christs most just Commands,
 And to deny all Self, which Christ withstands;
 And eke with godly sorrow do commit
 Themselves to Christ's Grace to depend on it.
 Such like believing men are justifi'd; (try'd.)
 Their Faith will Righteousness be found when

Aug. in verb Dom. The test of Antiquity
 ferm. 40. The Medicine of the Soul is the only propitiation
 Aug. lib. for the sins of all; that is, to believe in Christ.
 cont. Fe- How virtuous soever the antique righteous per-
 lag. c. 21. sons have been, they were not saved but by Faith.
 Greg. l. 6 It is manifest that such as have Faith in Christ,
 ep. 15. shall not be saved unless they have the Life of
 Faith.

V I I ARTICLE.

Eph. 4.4. There is but only one most holy Spirit,
 Which God doth give such richly to inherit
 As do obey his Voice, that they thereby
 May have the Grace themselves to mortify,
 Act. 5. 31 And be enabled in the Truth to stand
 Immovably (thout which no mortal hand
 Can do the work of God) and that we may
 Honour the Father and the Son each day,
 1 Cor. 6. Who is the Author and the Consummator
 11. Of all our Faith. And John (that Revelator)
 Gal 5. Doth say, this Father, Son and holy Spirit
 22, 23. Are One; and so the Name of God they merit.

The

The fruits which follow this great gifts reception
Is growth in ev'ry grace, and sins rejection.
Wherefore we say, these have it not received
Who are of *Love* (that Spirit fruit) bereaved,
Or destitute; so as they such deny
A quiet life, that would live peaceably.

The test of Antiquity.

That Spirit being the Father and the Sons, is Aug. de
Civ. Dei,
lib. 1. c. 10.
properly in Scripture called *the Holy Spirit*; It is
neither Father nor Son, but personally distinct
from both; and this Trinity is one God.

Behold the sign and token, whereby ye shall
know those that are of God from the evil and Rupert.
in Apoc.
c. 13.
wicked. Those are the wicked which do kill and
lead into captivity, the which all those that are
of God have not done nor do.

O Lord God, these are the chiefest and first that Bernard
serm. con-
uer. Paul
persecuted thee, whom men see to love the high-
est seats and rooms in thy Church, and which bear
the greatest rule. They have taken the Ark of
Zion; they have occupied and used the Castle;
and have afterward frankly and by power set all
the City on fire: Their conversation is misera-
ble: The subversion of thy People is pitiful.---
Now holy Orders are given for occasion of most
filthy gain, and they think gain to be piety and
godliness.

VIII. ARTICLE.

About Election this is that I've said,
That God from aye, before the World was made, Joh. 3. 16.
Eph. 1. 4.
Hath chosen unto Life such as believe,
And so in Christ through grace he'll them receive. 2 Thess.
2. 13.
Yet I am confident God's purpose here Rom 9. 11
Stands not upon what Faith did fore-appear,

Pfal. 4. 3. Or Works done by the creature, but alone
God's Mercy, Kindness and Compassion.

Thus 'tis of God who calleth: Yet behold
Let no man think that now he may be bold
To live in sin: for as our God is pure,
So can he no ungodly man endure.

Then this Decree to every Godly man
Hath its extent, as David witness can.

The test of Antiquity.

Amb. in
Tit. 3.

According to his mercy he saved us. This
goodness which doth flourish in Christians doth
arise out of the root of Divine Piety or Love;
for God by his Mercy hath saved us in Christ.

Jerom

apol. ad

Ruffin.

August.

The Apostle saith not, he hath chosen us when
we were holy, but that we should be holy.

Election goeth not onely before Works, but
before Faith, where all good Works do begin.

IX. ARTICLE.

Jude 4.

2 Thieff. 2

10, 11, 12.

Rom. 2.

9, 10, 11.

Concerning Reprobation this I say,

No men (as men) of old were cast away,

But as they have God's Grace in wantonness

Abus'd, and lived in ungodliness;

To those indeed God sendeth strong delusions,

That they might damned be. Sith vain confusions

They rather chose than Truth in faithful love;

And hence it is God's Wrath 'gainst men doth

Yea against ev'ry soul that doeth evil, (move;

So as to die the servant of the Devil.

The test of Antiquity.

Amb. l. 2.

de vocat.

Gent. c. 1.

& c. 2.

The Damned cannot complain justly, because
it is their wickedness that doth cast them down
into pain. --- He was worthy to lose an unpro-
fitable Faith, which did not exercise Charity.

Aug.

God is good, and he is just. He may save a
man without good works of his, because he is

good;

good ; but he cannot condemn any man without his evil deserts, because he is just.

X. ARTICLE.

Concerning Infants, I believe they shall Suffer no death, but that that's temporal ; And this their father *Adam* brought upon them : But th'second *Adam* shal take it quite from them. 1 Cor. 15. 22. And further than that death that's temporal No one shall die for *Adam's* sinful fall.

Christ hath avouched Infants 'thout exception To appertain to Heav'n : Then rejection Of Infants into Hell, is such a preaching As doth want Charity, and cross the teaching And nature of our God. Yet thus they teach Who do the Church her Baptisme impeach, Contending that to Infants it pertains, To some of whom yet they allow no gains By means of Christ his Death ; for this they say, He only dy'd for some. And now we may Demand how they did know he dy'd for those Whom they baptize, and did the rest dispose To hellish torments? See the cruelty Of those who sprinkle Babes in infancy !

The test of Antiquity.

By the death of the body, we read of some that have dyed not for their own but for others sins ; Aug. cont. advers. But in the death of the soul *none dieth for another.*

God cannot condemn any man without his evil deserts, because he is just. Aug.

XI. ARTICLE.

The only way by God and Christ ordained, Mat. 28. 19, 20. Whereby the sons of men should be constrained To sit down in Christs Church, is Gospel-preach- Mark 16. 16. Wherein a reconciled God is stretching (ing, His Hand of *Love* extensively to all ; Acts 2. 38 And then to dip or baptize such as shall Re- Acts 8. 12

& 18. 12. Repent from sin, and faith in Christ profess,
Through Gods forbearance and great tenderness.

Gal. 4. 22 I say, such only as are catechised,
23, 24. Are in the Scripture bid to be baptized
Into the Name of *Father, Son, and Spirit.*

Marth. 3. But as for those who would by Legal merit,
8, 9. Or Parent int'rest, bring a fleshly seed
Eph. 5. 11 Into the Gospel-Church, all such indeed
I do deny, with that Scriptureless thing,
Most truly called *Infant Sprinkling.* (Word,
Which custom hath, or would make void God's
And bind the Church still with a Legal cord
Unto a fleshly line; And the New-birth
Would, as a useless thing, fall to the Earth.

This is one reason why we separate
From all such persons, that participate
We may not with these *darksome ways* of theirs,
But rather by reproofs break through these *snarles.*

The test of Antiquity.

Jerom in The Lord commanded his Apostles that they
Mat. 28. should first instruct and teach all Nations, and
afterward should baptize those that were in-
structed in the mysteries of Faith. For it can-
not be that the body should receive the Sacra-
ment of Baptism, unless the soul hath received
before the true Faith.

Council The dipping into the Water, is the going down
of Worms into Hell: the coming up out of the Water is
chap. 5. the Resurrection.

Wilfrid. We must know that at the first, Believers were
Strabo de Baptized simply in Founts and Fountains.
rebus Ec-
cles. c. 26

XII. ARTICLE.

Heb. 6. I also do believe that the baptized
1, 2. Believing souls, ought thus to be advised,
Acts 8. 12 To seek unto the Lord for his donation
5, 17. (The Spirits gifts) for their mortification, That

That by that Grace, their Life & their Profession
May not unto each other seem oppression. *Acts 19 & 2 Tim 126*
The way to ask this Gift in Scripture stands, *Rom. 8.*
Known to be Prayer, with laying on of hands, *13.*
As one first point which in *Christ's doctrine* is shown,
Whereby his Saints are from all others known.

The rest of Antiquity.

Laying on of hands hath ever been the custom
of the Church. *Jerom ad Lucif.*

Laying on of hands, what is it but prayer over
a man? *Aug de Bapt. 1.*

The first degree of Christianity, is, to be re-
pentant of our former life; --- Next to be taught
that true innocency and soul health is to be ho-
ped for of God. Then forthwith that we be pur-
ged by holy Baptism. Then that we receive the
holy Ghost by laying on of hands. *3. c. 16. Eras. pa- raph. on Heb. 6.*

XIII. Article

Concerning Perseverence, this I say,
And do believe, that in Christ's blessed way
Men ought, without a tossing to and fro,
Continue steadfast; and these things must do,
Meet in a Church Society together,
In the Apostles Doctrine, to consider
And call to mind in Pray'r, with breaking Bread,
Their Saviour, till he come to raise the dead. *Act. 2. 42.*

The rest of Antiquity.

I pray you, O ye Bishops, which do think your
selves to be so, What Suffrages have the Apostles
used for to preach the Gospel? with what power
were they aided? Did they assemble the Church
by the Kings Edict? They nourished and kept
themselves by their hand-labour---and assembled
the Church---against the Edicts of Kings. *Hillary contra Auxent.*

---When wise and good People do meet to-
gether,

Tertull. ther, we must not call that a *Faction* or *Sect*.
Apol. c. 29 Saint *Luke* declareth the Order of the Primitive-
 Church; That the Faithful assembled themselves
 often times---for to preach the Word, and cele-
 brate the Lords Supper.---We assemble to pray
 for the Emperour, &c.--- and for Peace--to make
 commemoration of Divine Scriptures, and do
 feed and nourish the Faith with voice and holy
 words--- We plant and graft most strongly our
 Faith; And do labour much to imprint in our
 hearts the discipline of the Commandments.

XIV. Article.

Heb. 12. I say moreover, though I thus contend
 14 For th'old *Church way*, that men must either mend
Ha. 1. 11 As well in point of Life, as their Profession,
 12, 15, 16 Shunning with all their might sin & transgression;
 And in religious things be still devout, (out-
 Else from Heav'ns joys the Lord wil thrust them
He that wants Holiness sees not the Lord.
 Let him that readeth meditate that word.

The test of Antiquity.

Aug. de Civ. Dei. Let not sinners therefore and wicked men se-
 1. 21. c. 25 cure themselves by their continuance in the
 Church--- nor renounce Christ their Justice, in
 committing any of all of the fleshly works, spo-
 ken of, *Gal. 5.* for he saith expressly, *they shall not*
inherit the Kingdom of God which do such deeds.

---He that abideth in Christ, &c. hath taken
Prosp. in l. de sent: the meat of Life--- but he that discordeth from
 Christ doth not eat the flesh of Christ--- although
 he do take every day the Sacrament of so great
 a thing.

XV. Article.

(As once I said) The Churches Pastors ought
 From 'mongst wel-graced Christians to be sought,
 Chiefly

Chiefly such as have learned self-denial,
 (In which few worldly Priests will bide the tryal)
 And such as by the Church are thus elected,
 And eke ordained (as God's Word directed)
 Knowing to feed the Flock with meat in season,
 And to bear rule with Godliness and Reason,
 With love and care seeking such Sheep as stray;
 Such I do own as Teachers of God's way.
 But such as feed themselves with others fat,
 And keep the Flock from such like food as that
 Which only can their soul relieve: And who
 To seek for great Revenues rather go,
 Than to enquire into the state of souls:
 I say such Teachers do transgress the Rolls
 Of holy Writ, And therefore I deny them;
 And by this Testimony do decry them.

Act. 14. 23

Ezek. 34.

2, 3.

2 Cor. 12.

14.

Ezek. 34.

The test of Antiquity.

The Church was governed in times past by the
 common counsel and advice of the Presbyters -
 And that, *Episcopum & Presbyterium unum esse*;
 A Bishop and an Elder are all one.

Hieron.
ep. ad E.
vag.

*Frederick sent this Message to Adrian the 4th;
 We shut up our Cities against your Cardinals, because
 we see that they prey upon the People. They do not
 ratifie Peace, but rake together Pence: They do not
 repair the World, but impair their Wealth.*

Let none be ordained to the Ministry, unless
 he first be examined of the Bishop, and approved
 by the People.

Con. Car-
thag. 22.

--The Pastors should seek the Salvation of mens
 souls, not earthly commodity.

Con. Ca-
bil. c. 6.

All Clergy men that are strong to labour, let
 them learn some Handicraft as well as Letters.

Con. Car-
thag. can.
51, 53.

XVI. *Article.*

Such Ministers of Christ as have obtained
 1 Cor. 9. Free gifts from God, freely they are ordained
 17. To serve the Church : and yet the Scripture wills
 ver. 11. Some fruit for him which that ground rightly tills.
 Gal. 6. 6. Wherefore such as are taught, as freely should
 Communicate to them who forth do hold
 The Word of Life, upon their Work-account,
 That to the Givers good it may amount.
 But as for Tythes (those forced consecrations)
 I say, they are no Gospel-Ordinations.

The test of Antiquity.

Aug. in
 Psal. 13.

If thou despisest not a Beggar, how much more
 oughtest thou to regard the Ox that treadeth out
 the corn in the floor. And in *Psal. 146.* He saith
 — *Thou scarce payest the thousand part; yet I find
 no fault; do so still: for I so thirst after your well-
 doing, that I refuse not your very crumbs.*

Bernard.

O Lord Jesus, thou hast multiplied the people,
 and thou hast not encreased their joy. They have
 removed the Offices-----into shameful gain, and
 the health of souls is not searched for --- they
 strive and contend most impudently daily by pro-
 cess for Bishopricks, Archbishopricks, &c. there
 remaineth nothing but the Man of Sin to be re-
 vealed, the Son of Perdition.

XVII. *Article.*

Tit. 3. 10.
 17.
 2 Thess.
 3. 6.
 Rom. 16.
 17.

The Scripture saith that Heresies must be,
 And shews the way appointed us to free
 Our souls therefrom; for such as do erect them,
 The Church hath power wholly to reject them,
 After the first or second Admonition.
 Moreover, by Apostolick Commission
 She hath a power also to withdraw
 From such Disciples as transgress the Law

Of Christ, in point of Worship, or of Life;
Peace to preserve, and terminate her strife.

The test of Antiquity.

The Antient Canons make two kinds of Ex-communications; one greater, the other less: the greater not to be inflicted but upon the account of mortal or deadly sin.

Decret.
Greg. 5.
in. 39.
cap. 59.

Sins are not loosed nor retained at the pleasure of men, but according to the will of God, and prayers of the Church.

Aug. de
Bapt. 1.
3. c. 13.

XVIII. Article.

Touching the point of falling off from Grace, I do believe men so may lose their place In *Christ* the Vine (yea such as he doth say Is in him) and, lest they should fall away, Exhorteth them to make their biding-place In him; yea, such may fall away from Grace As once had Charity in pure heart, And conscience good; yea, that unfained part Of Faith: yet, wanting constant Watchfulness, May turn aside, so foully to transgress As to be withered branches, and in fire Burn and consume. But yet such as desire (With constancy) and do the same indeed, Add Grace to Grace, so certainly shall speed, As they shall never fall; yea, no deceit Of false Christs can them possibly defeat.

Joh. 15.
1, 2, 3, 4, 5

1 Tim. 1.
5, 6, 7.
John 15. 6

2 Per. 1. 5,
6, 7.

The test of Antiquity.

It is to be believed that some of the children of perdition, receiving not the gift of Perseverance to the end, do begin to live in Faith that worketh by Charity, and for a time do live faithfully and justly, and after do fall.

Aug. de
corp. &
gra. c. 13.

In time of temptation they fall away---- Some Bernard therefore revolt from Faith, because Verity a-

ep. 42.

voucheth it; and by consequence from Salvation, because our Saviour rebuketh it; from whence we conclude from Charity also, without which Salvation cannot be obtained.

XIX. Article.

2 Cor. 9.7 Such as are Poor in Christ his Congregation, Ought to be cared for by the Donation,

1 Cor. 8. Or bounty of the Church (not by constraint)

11, 12. Which care should hold proportion with the want, And for the more sufficient management

Acts 6. 1, Of this affair, the Church ought to appoint
2, 3, 4, 5. Some faithful men therefore to be deputed,

1 Tim. 2. With laying on of hands: Thus constituted,
9, 10. They must now undertake this sacred Function,

1 Pet. 3. 3 The Church to keep in peace & sweet conjunction.
Here be it noted, since men did decline

Job 34. 14 From this appointment (holy and divine)

And did by force compel, both rich and poor,

To pay a stinted portion to the Poor,

(Which is but small) allotted for their living;

It hath destroy'd the Ordinance of giving

By free-Collection; And now Charity

With mens Estates holdeth no parity,

But their large sums are laid out to maintain

Gay clothing, Pearls, & all things which are vain.

What will these men do when God riseth up

To cause all men to tast his Judgment-Cup?

The test of Antiquity.

Innoc. 3. Sacred Orders we call *Deacons* and *Presbyters*;

dec. Greg. for these two the Primitive Church is found only

11. c. 14. to have had.

Instant. That which men do by compulsion is not a sa-

Firmian. crifice; forasmuch as if it be not done volun-

tarily and with the heart, it's most execrable and

accursed.

If thou hast riches, labour by well-doing to *Aug. ep: c. 6. con. 1*
store them up in Heaven.

Christians must not be compelled to give their *cabil. c. 6*
substance.

XX. Article.

I do believe through Christ the Dead shall rise, *Isa. 26. 19*
Because he lives, who once did not despise
To die for them. Yea from the graves of earth *Act. 24. 15*
Each individual body shall come forth,
Both just & unjust; though when they were sown, *1 Cor. 15. 21, 22, 42, 43, 44, 49*
Weakness, and all Infirmity was shown;
Yet in the Resurrection they shall be
Made strong and firm to all eternitie,
Each pious man, body and spirit joyned,
To their desired place shall be assigned.

The rest of Antiquity.

Every part of the bodies, perishing either in
death, or after it in the grave, or wheresoever; *Aug. de Civ. Dei l. 22. c. 21*
shall be restored, renewed; and of a natural and
corruptible body, it shall become immortal, spi-
ritual, and incorruptible: Be it all made into
pouder or dust, or by chance or cruelty dissolved
into air or water, yet can it not be kept hid from
the omnipotency of the Creator, who will not
have one hair of the head to perish. Thus shall
the spiritual flesh become subject to the spirit,
yet shall it be flesh still.

XXI. Article.

After the dead are come forth of the graves, *2 Tim. 4. 1*
Whether of Earth, or Seas fierce raging waves,
A Judgment that's eternal shall be given *Heb. 7. 27.*
At Christs appearing, coming down from Heav'n,
Which Judgment & which everlasting Sentence, *2 Cor. 5. 10.*
Can never be revoked by repentance.
Then good and bad, each must rewarded be,
As Christ the nature of their work shall see.

The test of Antiquity.

Aug. de Civ. Dei. 11b. 20. c. In all these Chapters. *Augustine* asserteth and proveth the resurrection of the Bodies of all men from the graves of earth, or howsoever consumed; 12, 13, 14, and he proves the Bodies of the Saints shall be 15, 16, 17, spiritual and glorious in the Resurrection, and 18, 20, 21, yet that they cease not to be bodies of real flesh.

Aug. de Civ. Dei. 1. 2. c. 2. And he proves that a body of flesh, and living, may endure in the fire unconsumed, and yet tormented. *There are* (saith he) *a kind of Worms that live in the fervent Springs of hot Baths, whose heat is such as none can endure it at certain times, and yet those Worms do so love to live in it, that they cannot live without. Whence he observes, seeing bodies of flesh may live in fire, and be nourished by it, 'tis easie to believe that a body of flesh may live in the fire, and be tormented by it; because to nourish is not proper to the fervent heat of fire, but to torment is proper thereunto.*

XXII. Article.

I do believe the same Christ which did shew
 Acts 1. 3. Himself alive by tokens plain and true;
 Luke 24. Who was beheld ascending into Heaven,
 51. Quite from the sight of the select Eleven;
 Acts 1. 9. The same, the very same shall come again,
 10, 11. In the same manner wherein he was taken
 Col. 3. 4. Up from the Earth. And when he shall appear,
 Rev. 19. The Saints their fruits of Faith shall richly wear.
 16. For Christ the King of kings and Lord of lords,
 Psal. 22. Shall reign according to the holy words
 28. Of these great Prophets in the Margin quoted:
 Zech. 14. For every Kingdom under Heaven's allotted
 9. Unto our Christ; yea, and unto his Saints,
 Psal. 72. 4. Whose heads a place to rest (sometimes) now
 Rev. 5. 10. wants.
 & 13. 15.
 1 Cor. 3. 22, 23.

Yea

Yea, God hath said, they then shall rule the Nations,
 Though here erst while they meet with Tribulations.

Dan. 7. 27
 Rev. 2.
 26, 27.

The rest of Antiquity.

John's mention of a thousand years, Rev. 21. Ludovic. and Christ's words, *I will not drink henceforth of the fruit of the Vine, until the day that I drink it new with you in my Father's Kingdom*, with many Prophecies touching Christ's Kingdom in Jerusalem, made some think that Christ would return into the World, raise the Saints in their Bodies, and live a thousand years here on Earth in all joy, peace and prosperity---- The first Author of this Opinion was Papias Bishop of Jerusalem, who lived in the Apostles times. He was seconded by Irenaus, Apollinaris, Tertullian, Victorinus, Pick-taviences and Lactantius---- And many Martyrs and righteous persons held this opinion.

Vives comment. en
 Aug. de civit. Dei
 l. 20. c. 7.

XXIII. *Article.*

The holy Scriptures are the Rule of Saints,
 In Faith and Life, sufficient for their wants,
 Through Jesus Christ: Yea they are profitable
 To all good works, God's servants to enable.

2 Tim. 3.
 15, 16, 17.
 Joh. 20. 31
 Isa 8. 20.

The rest of Antiquity.

The error of our forefathers ought not to be followed, but the Authority of Scripture and the Commandments of God, which he teacheth us. Truly, through ignorance of the Law, they receive Christ for Antichrist.

Jerome
 Tom 6 in
 Jer. c. 9.

I dare not use to receive that which I read not.

Ambr. de incarnat.
 c. 9.

Think not that it is in any other writing, if it be not in the Scripture: Let us seek to be resolved in the Gospel; If we find it not there, where shall we find it?

Aug. in
 Psal. 66.

(72)
XXIV. Article.

Mar. 7. 12 In Gospel-times I do believe men ought
In things Religious to be forc'd to nought
& 13. 29, Against their Consciences, by Persecutions,
30, 38, 39 Or Penal Laws 'gainst Gospel-Institutions:
But all should have like liberty, as those
Who in like cases do desire to chose (Pow'rs
What they think near'st the Truth. But if the
Wil take what's theirs, & not give us what's ours,
We say they act not as the Lord directed,
When he bad *do to others what's expected*
By us from them. And tells us Tares with Wheat
Must grow together till the Harvest great.

The test of Antiquity.

Hill. cont. Ambition doth aid it self by the Name of *Christ*;
Auxent. The Church doth fear and compel the people----
She that was made holy by Persecutors terrour,
now persecuteth, &c.

Chrisost. *Let them both grow together until harvest-----*
Hom. 47. Which thing he spake to forbid the shedding of
in Mar. 13. Bloud----for if the Hereticks should be put to
death, War should be without Truce, &c.

August. This is then our desire unto your Reverence,
ep. 58. ----if it may be, that you would confer with our
Bishop peaceably, to the end that Error might be
taken away---- and not Men taken away.

La Sant. But we, to the contrary, do not desire any, *will*
Firmian. *he will be,* to worship or adore our God---- for
Divin. In- we trust in his Majesty that he hath great power
stit. lib. 5. to avenge himself on them that contemn him.
cap. 21.

XXV. Article.

This I believe concerning Magistrates
In every Nation should be Potentates,
For punishment of all that do transgress
By fleshly lewdness or dishonestness;
1. Pet. 2. 14.

And

And that, in order thereto, Civil Laws,
Who're just & wholesome, ought to decide the cause
Amongst Men (as such) 'thout having vain respect
Of persons; or to this or t'other Sect.

Due Punishment, and likewise due Reward,
Each one should have, 'thout partial regard.

And we believe Christ's Gospel doth enjoin
Our selves, and all men, freely to resign

Our selves, as Subjects, unto Magistrates
In their appointments. Only what relates

Unto God's Worship, wherein this we say,
That there such Rulers have no power to lay

Their Edicts on men's Consciences by force.
But if they do, yet shall we take't no worse,

Than humbly tell them we must needs obey
What God commandeth, rather than what they

Herein appoint us: and shall never bow
To Men in these concerns; Nor shall we show

Our selves rebellious; though they go to wrong us,
But bear with patience what's impos'd upon us.

The rest of Antiquity.

Let every soul be subject to the higher Powers.
He that enjoyneth this to every soul, whom hath
he exempted from subjection to Earthly Powers?

--I may not demand or ask these things but of
him of whom I know I shall obtain them--- I am
his Servant--- and am killed for his Doctrine---

And do offer the best and greatest Sacrifice
which he hath commanded.

Trajan the Emperor did send to Pliny to make
enquiry of the manner of the Christians Life,
and afterwards to persecute them them. Pliny
writ again, That after he had thoroughly enquired
with most cruel torments, until such time as he
delivered them into the Hangmans hand to see

1 Pet. 2.

13.

Act. 5. 29.

Leodens.

Ep. contr.

Pascchal.

Tertull.

Apol. c. 30

Plin. lib.

10 ep. 317

them executed, yet he never did find any other thing, but that they accustomed to assemble at certain times to sing praises unto *Christ* as unto God.

Thus have I of my Faith confession made,
To which the test of th' Antients I did add,
Not that I think there's any such like plea
(Drawn from Antiquity) which more doth weigh
Than doth the *Holy Text*, which I have brought
In proof of every point ; nor is there ought
So truly *Antient* as their divine sayings.

But sith some tell us tales, to your dismayings,
As though there's nothing in Antiquity
Which standeth with that Antient Verity
Which now I hold ; I for this cause have brought
These *Witnesses*, to shew, that whilst thou thought
Antiquity was on thy side, thou dost,
In very deed, of *empty nothings* boast :
For sith I can from thine own Allegations
Out of the Fathers, bring such clear quotations
For what I hold, then doubtless I might shew
Yet many more, and them both full and true,
For what I hold ; and had I th' skill which thou
Hast in the Antients writings, might them show.
And herein I could wish that men of parts
(*Who love the Truth*) might so improve their Arts.

Cathederal.

As touching this thy tedious Confession,
To speak to ev'ry point would be oppression
Unto my patience ; Then wait my pleasure,
For I to answer it must take some leisure.
But I remember thou didst me detect
As one inconstant. But that's thy defect.

Fayl.

Fayle.

Sith to thy charge I laid *Inconstancy*,
 I'll make't appear: For when the Papacy
 Possession took of the Commanding Pow'r,
 Thou then turn'd *Papist* as 'twas in an hour.
 When *Protestants* got head, thou didst the same;
 When *Neuter N O L*, thou promptly bore his
Cashedral. (frame.

Why, must we not subject unto the Pow'rs?
 We are not their Commanders, they are ours:
 So that if they command, we must obey,
 Tho *Pa. Prel. Pres.* or a compounded way;
 The *Mass-book*, *Comon-Pray'r-book*, or else neither;
 If so the King command, I'll observe either.

Fayle.

God's Worship never stood on such a pin
 To turn with Man's breath either out or in.
 God's Faithful Ones, *in this case*, did withstand
 The things that mighty Kings did oft command;
 And yet, as Kings, they ever them obeyed,
 And for their peace and good devoutly prayed.

Cashedral.

This point, with others, hath been controverted.
 What I hold, and what thou holdst, is asserted.
 We will therefore appeal to him for tryal,
 Who doth no falshood own, nor give denial
 To any Truth. And now for a Conclusion,
 I do conjure thee, pray against Delusion.

Fayle.

That is my pray'r; but I'll not pray with thee
 Till in the Truth we shall united be;
 Which we may be, if we our selves deny,
 And learn of God in due humility;
 Which when thou dost in Truth, 'tis in my mind,
 Not here, but in the *Fayl*, I shall thee find.

What ! is the *Jayl* and *Truth* so near united ?
 This dreadful doctrine will make men affrighted,
 And few will find the Truth ; for if 't be so,
 There's few to seek the Truth to *Jayl* will go.
 Now fare thee wel, keep that place as thy *treasure*,
 And I'll keep this, and here enjoy my *pleasure*.

Jayle.

Adieu Cathedral : go take thy fill
 Of Organ-Musick ; And, sith 'tis God's will,
 I'll back to that unpleasant Cell of mine, (thine
 Where some Truth's known, w^h else would never
 In its bright splendor : Also there our God
 Doth shew himself a Father by his Rod,

CHAP. VII.

The Arg. } *The Jayl doth soberly reflect*
 upon the Conference,
 And several things to that effect
 having some reference.

MY Muse thou'rt now return'd into the *Jayl*,
 And canst not with the *Minster* yet prevail
 To bow her ear to Truth, that it might win
 Her to the *Antient Truth*, and from *Romes Sin*.

Now sith in this place of disconsolation
 None can deprive thy heart of meditation,
 Let us reflect upon what sights w^e have seen
 In yonder *Minster*, who as some great Queen,
 Doth seem to sit in joy, in pomp and pleasure,
 With wealth & mirth, & other such like treasure.

But yet in this Reflection, let us give
 Precedency to Christ's Church, which doth live
 This day in *Jayls*, in holes and dens of Thieves,
 Whose life, though such, yet there is nought
 that grieves

A sinful Generation more, than that
Her being here's not wholly extirpate.

—Lord, I have viewed thy most holy House,
Thy Church, as it at first erected was,
And with the beauty thereof I was moved
There to sit down, as th' place I chiefly loved.
In which Church I have seen my Saviour sweet,
Rise up and wash his poor Disciples feet,
There have I seen such as do minister,
Deny themselves of all things sinister.
There were thy Servants clad like other men;
Their Instruments of Musick were not Tin.
There have I seen thy Servants generally
Perform their Duty all in Charity.
There have I seen thy Spirit giving Graces,
Whereby each one were fitted for their places.
There have I seen those Graces exercised,
And none for doing so have been despised,
Nor persecuted; But each one required
To seek with choicest gifts to be inspired.
There did I see a holy Discipline,
The exercise whereof made Zion shine.
And many other precious things I saw,
In point of observation of God's Law.

And having heard the Minister laid great claim
Unto thy Churches Interest and Name;
And yet, by her most earnest procuration,
Some men she did surprize by captivation,
And lock't them up within my gates, because
They would not cease to keep thy Antient Laws.
At this I marvelled, and therefore went
To see what her pretence and practice meant:
For I suspected deeply by these doings,
Her feet were stray'd from Zions Antient goings;
Because from those men I could nothing gather,
That shew'd them guilty of what she would father.

On them, to wit, *that they were Peace-disturbers;*
 Whereas in truth 'twas cause they were *Vicecurbers*
 Which caus'd them to be shut within my bars,
 Under pretence of Law, turn'd into snares.

Now when I came into the *Minster*, walking
 I view'd certain men which there were talking;
 Gallants of *all sorts* they appear'd to be,
 And seem'd to live in mirth and melodie.

On my right-hand there 'spide I a *Convention*,
 From whence proceeded very hot contention
 For Money-matters; Then I went to th' *Quire*,
 Where I saw many men in black attire;
 These took a little room one after other,
 And hereupon I did a little hover
 To see the period of that *Conventicle*,
 Or *Private Meeting*; staying there a little,
 I saw their black all covered with white,
 And some so dress'd they did me somewhat fright:
 For they had things upon them of the shape
 Of black Sheep-skins, w^h hung down as the cape
 Of Cloaks, save that they reached to their hamr,
 Where hung a black tail, like unto a Rams.
 Some others had long shreds of black upon them,
 Like Hanging-sleeves, which hung down al along
 With cov' red Caps, such as I never saw (them,
 'Mongst men that feared God, & kept his Law.
 And some had *red clothes* girt about their *shoulders*
 Which seem'd very strange to some beholders.
 And chiefly for, because the *Protestants*
 So frequently against the *Pope* descants
 With merry songs, because of such like dressings
 As th' *Papists* use when they go to Mass-blessings.
 Yet thus array'd, themselves did now address them
 Into the *Quire*, & pray'd the Lord to bless them.
 And by and by I heard some Pipes resonnding,
 Unto the Singers Voices quite confounding.

At which indeed I stood as 'twere amazed;
 And on these roaring Instruments I gazed;
 As also on the Quire of Singing-Boyes,
 Until my head was 'stonish'd with the noise:
 For little else in truth could I retain,
 And so I thought to tarry there 'twas vain.

Lord, this I speak to thee as not but knowing
 How they behave *themselves*; but whilst thus *showing*
 Their *strange deportments*, I do oft propose
 Unto my self such Questions as those.

(men,

What if our Lord should come and view these
 And hear their Musick, and demand of them,
Who 'twas commanded them thus to be drest,
And use those Pipes, when they came to be blest?
 What Answer could they make? This I must say,
 (Were my case theirs) I'd blush and run away.

If that be true (which some men do conjecture)
That John yet lives, and should come to their Lecture;
Could John suppose this Church was of his founding?
Or would he close with th' Pipes melodious sounding?
Or bear a part i'th' Song which these men sing?
Or would he not, as one amazed, fling
Out of their Quire? Doubtless all wise men think
 The last most likely, except those that wink
 At that clear Light w^h John hath set before him,
 In Christs behalf, how men ought to adore him.

Imagine Peter should among them stand
 In's Fishers coat, and there but take in hand
 A Text to open; would not such a sight
 Put these brave Gallants to a ghastly fright?
 But were this Generation truly lighted,
 They would see much more cause to be affrighted
 At those who love to walk in Garments long,
 As did the *Pharisees*, which us'd to wrong

The

The People of God's Word, and took the Key
Of Knowledge quite away, lest men should weigh
And ponder their Devices and Traditions,
And so discern their *pecant Superstitions*.

4. Admit a pious Christian should come
In Shepherds russet-garb into their Room,
And having of the Fathers free Donation
Receiv'd a proper gift of Exhortation ;
Would not these *Queristers* strait thrust him thence
Should he his Gift but offer to dispense ?
And for his Coat-sake Truth would be dispised ;
A trick by Satan heretofore devised.

Lord, see to what a pass poor mans inventions
Hath brought us, sith they serve but for preventi-
To us from exercising of our Talents, (ons
Unless we be array'd like these brave Gallants.

Lord, at this door of man's Imaginations
Hath crept in many great Prevarications,
Under the specious name of *Devoccy*,
And honouring of thy Name more reverently.
But these pretences those ill fruits have born,
Mens wayes have got th' applause, and thine the
It is so at this day, O Lord behold it; (scorn.
For men are grown too lofty to be told it,
Though they the bitter fruits thereof do feel,
And must feel more and more, until they reel
Into the ditch : For this, Lord, thou hast said
Shall be the end of such as void have made
Thy holy Word, that they their own Tradition
May here observe, though unto their perdition;
Unless it please thee by thy Gospel-sentence
To call them timely unto true Repentance.

F I N I S.

